

Ireland

I. Life & Character in North & South

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NO people has flowed into so many world-channels as the Irish, made its character so widely familiar, or, in proportion to its size, contributed more liberally to the number of the world's famous men. Wherever the English language is spoken, Irishmen are found in high positions, and in the ranks of the workers, influencing the course of events by their eloquence, their management of men, their industry, and their votes.

On the Continent of Europe, especially in France and in Spain, are many families of distinction descended from Irish "adventurers" who took service in foreign armies or settled abroad to make their fortunes during the centuries when their own country offered them small opportunity of distinguishing themselves, and when in England they were looked upon with suspicion and prejudice.

Genius Without Honour at Home

Irish wit, Irish learning, Irish military genius were known to the peoples of the Continent before they were appreciated in the British Isles. In the United States of America, in Canada, in Australia, it has been given to the Irish to take such a part in the building up of the new countries as they have not been able to play in their own old country. They were the first to pour in vast numbers into the United States, and they have profoundly influenced the development of that branch of the American nation. From the first they exhibited a positive genius for political control. They worked as they had never worked in the moist, soft climate of Ireland; they rapidly became prosperous, and they soon established a political ascendancy in both local and national affairs from which they have not yet been ousted.

Everywhere in the civilized world the qualities of the Irish are known, and, though they are frequently made fun of, they are valued and respected. In general the character of the Irish is singularly misunderstood. They are apt to be reckoned among the light-hearted peoples. The deep strain of melancholy in their nature is overlooked because they are not inclined to parade it. Their Celtic origin is supposed to show itself in muddle-headedness, in rapid transition from one extreme of feeling to another, in facile mirth.

Subtlety Mistaken for Simplicity

The same mistake is made about the French, who are commonly supposed by those who do not know them to be a "gay" race. In truth, their Celtic ancestry has endowed them with a character not unlike that of the Irish; at the base of it in both nations is a sceptical disinclination to take the world and mankind seriously, a whimsical conviction that a witty comment upon a difficulty is of as much use as a practical solution.

When the Englishman in Ireland finds that he is answered as the Irish think he will like to be answered, he is apt to set this down to simplicity on their part. It is, indeed, the result of a trait very far removed from simplicity. They speak to him as they would to a child. They understand that in mind he is, compared with them, childlike. His mental processes are straightforward. Black is black and white white. He believes in going directly towards whatever he desires. He has no doubt that the aims he sets before him are the aims which Heaven meant him to pursue. He cannot understand the detached attitude of the Irish towards much that he considers of the highest importance. No two peoples



GIRLS WHOSE NIMBLE FINGERS HELP TO MAKE BELFAST FAMOUS

Here are some happy Uister girls from a linen factory of North Ireland's chief city. Irish linen long ago made a name for itself, and many of the finest handkerchiefs and lingerie come from this source. The flax fibre is derived from the stalk of the plant. Each girl in the photograph has round her waist a cord sustaining various implements used in her work.

Photo, J. Johnson

could be farther apart in mind and sympathies than the Irish and the English who have ruled over them for nearly seven centuries. Yet there is far more common to them in the way of racial stock than is generally believed. It is usual to speak of the Irish as Celts; as a rule both their good and less amiable qualities are attributed to the Celtic temperament. They pride themselves on this temperament, and they are accustomed to speak of the Irish civilization which

flourished before that of England had taken shape as if it had been a purely Celtic development. But there is reason to suppose that both the elements of this Irish civilization and the Celtic language itself were introduced into the country by Scandinavian invaders of Teutonic origin, who arrived probably a hundred years or so before Christ.

It is clear from what remains of Irish literature that there was once a dominant race of fair-haired and long-limbed people, with a servile population who

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were dark-haired and short. These two separate stocks remained until the Norman kings of England began the struggle to hold Ireland under the English Crown by force—that is to say until the thirteenth century. After that the misfortunes which befell all classes drew the two races together, and ever since they have blended more and more, though it is still clear to everyone who has studied Irish types that there remain distinct traces of the ancient division.

There are dark, short people who plainly belong to the Mediterranean Celtic race which laid the foundations of Irish culture, and there are blue-eyed, fair-haired people who are quite as evidently of Scandinavian origin. It is often suggested that the dark-haired Irish with foreign grace in their movements and their manners are the result of the Armada being destroyed and many Spanish ships being driven ashore on the Irish coast in the sixteenth

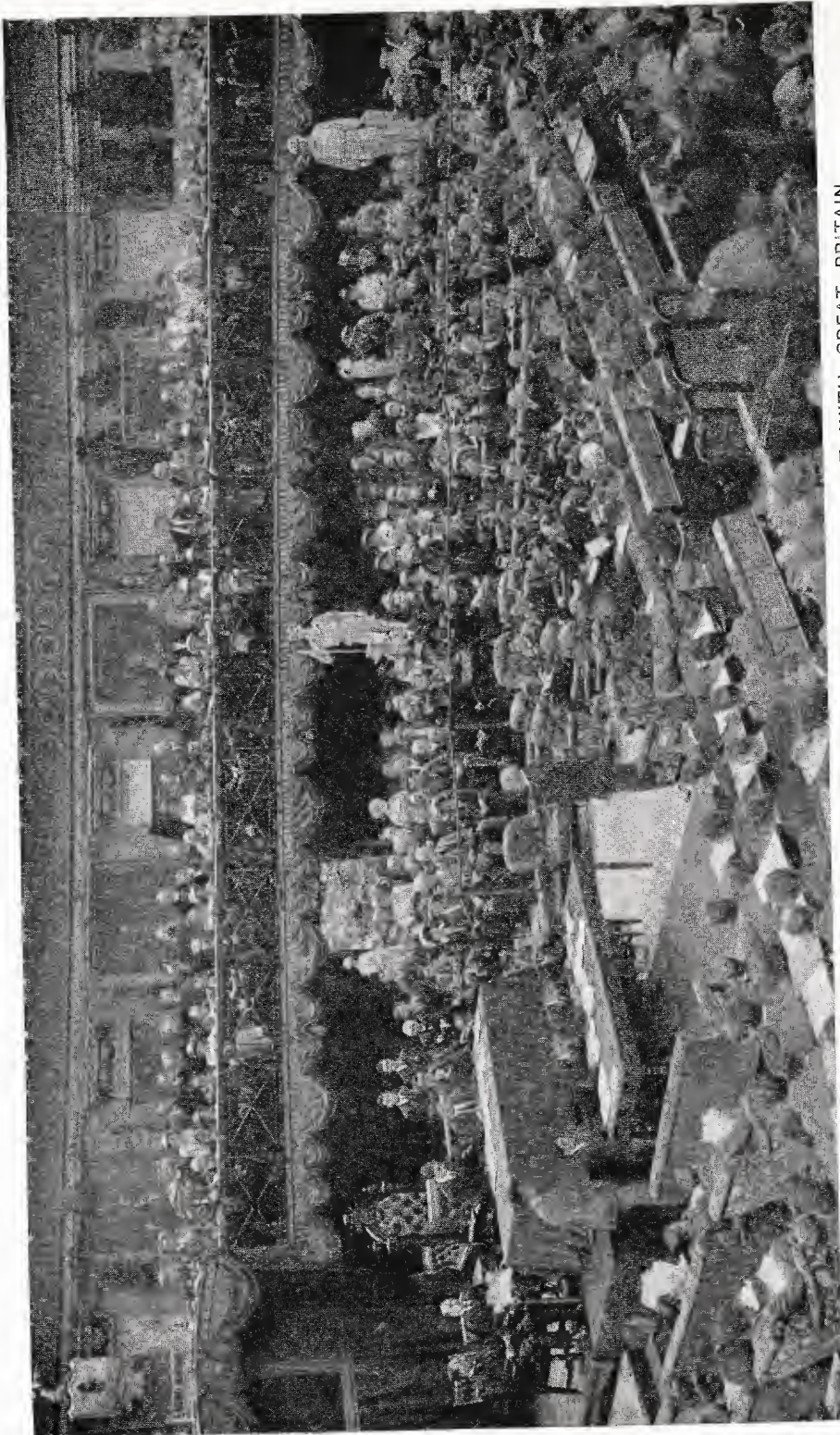
century. There is no need to look for the explanation so late in history. Such people are no doubt the descendants of the settlers in Ireland who came from the Mediterranean. They are the true Celts, if there are any left. The cast of appearance which is considered typically Irish—the blue eyes, the fair hair and complexion—cannot be reckoned Celtic at all, but is racially akin to the appearance of the English so far as they are descended from Scandinavian stocks.

There is an interesting proof that in the days when Ireland stood far above England in the arts and the knowledge which constitute civilization there existed an aristocracy of foreign origin and a population in servitude consisting of the former possessors of the land. There are two collections of ancient manuscripts dating from this period. One is called "The Book of the Dun Cow," the other "The Book of Leinster." In each of these all the



IRISH PEASANTS ENJOY THE SPORT OF KINGS

The sporting instinct is as strong in the Irishman as in the Englishman, and a race meeting draws the inhabitants of every cabin within measurable distance. This peasant has packed himself and his wife and his half-dozen children into the donkey-cart and brought them out for a day's pleasurable excitement at the Kildare and National Hunt races on the famous steeplechase course at Punchestown



DÁIL ÉIREANN, THE IRISH PARLIAMENT, SITS IN DUBLIN TO TREAT WITH GREAT BRITAIN

Members of the Dáil in their crowded rows, representatives of an American delegation, archbishops and bishops in the distinguished visitors' gallery around the statues, and those among the public fortunate enough to have gained access to the gallery above—all have eyes and attention fixed on one man, De Valera. He is seated in the high-backed chair behind the table beneath which the pencils of busy reporters keep pace with the momentous words. This is one of the historic sessions at the Mansion House in 1921 when, on August 23, the Assembly, under Republican influence, rejected the British peace offer.



GUARDIANS OF NORTHERN POLITICS: ULSTER'S CABINET IN CONCLAVE
Under the Government of Ireland Act passed in 1920 the legislative powers over the six northern counties were entrusted to the Senate and House of Commons of Northern Ireland. The Ministry formed is here seen in deliberation under the presidency of Sir James Craig, the Ulster Premier, who is seated at the head of the table. The scene is an apartment in Stormont Castle, just outside Belfast



SOUTH IRELAND'S SENATE AT THE RATIFICATION OF THE TREATY
Upright at his desk in the centre of the oak room in the Dublin Mansion House is the Speaker of the House of Commons for Southern Ireland reading the momentous words at the final confirmation of the Peace Treaty. Michael Collins and Arthur Griffith were both present at this sitting which opened a new volume of Ireland's chequered history in which England was to share no part

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characters held up to admiration for their bravery, their courtesy, their good faith, are men with flowing fair hair and of good height, while every person described as mean, untrustworthy, ill-natured, and unpleasant, has close-cropped dark hair, and is short of stature.

All of these manuscripts were written either by or for the aristocracy with the idea of impressing upon the over-lords what a fine race they were, and how just was their rule over the baser folk. When the two stocks were amalgamated under English pressure, the dark-haired people, being the more

conversation. This gives a flavour and a zest to daily intercourse which are absent from the talk of more matter-of-fact peoples. The proverbs are wise as well as witty. Here are some examples :

The advice you pay for is worth more than the advice you get for nothing.

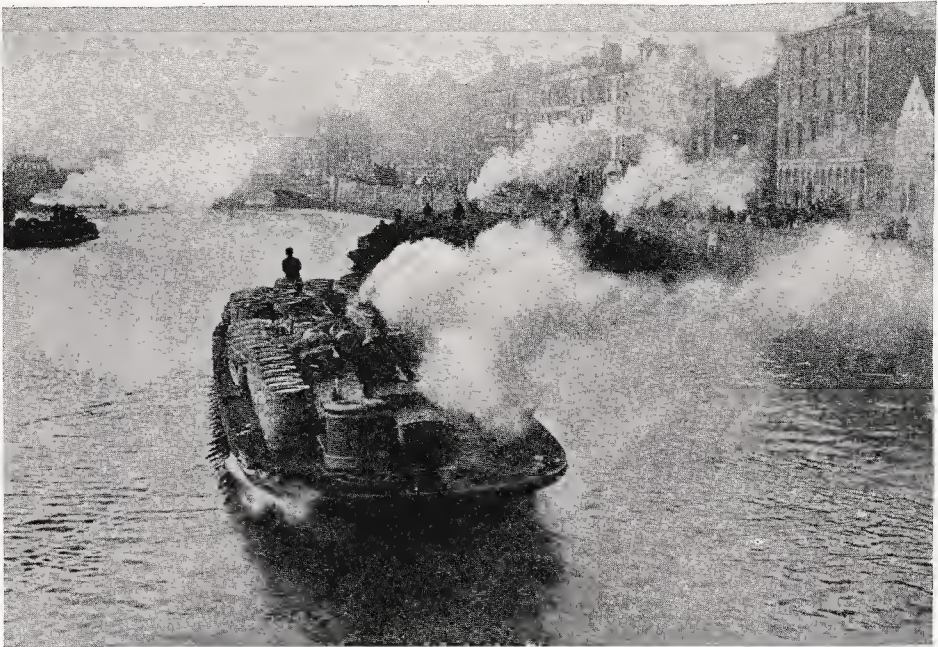
Don't say grace until you have got your dinner.

Don't speak good of yourself, nor ill either.

Don't show your teeth unless they can bite.

No one can be called wise until he has had misfortunes.

When you go to court leave your soul at home.



BARGES LADEN WITH MALT LIQUOR ON THE RIVER LIFFEY

For more than a hundred and fifty years Dublin stout and porter have been famous the world over, and their manufacture gives employment to thousands of hands in the Free State capital. Barges laden with casks of the popular liquor swarm on the Liffey in the neighbourhood of Kingsbridge, where the quays and stores of the greatest brewery are situated

numerous, had the greater influence on the appearance and the character of the resultant Irish nation. But it did not by any means succeed in washing out the Scandinavian traits, which have remained prominent to this day.

A characteristic which the Irish have in common with the Spaniards, and which dates back possibly to a common ancestry on the sunny Mediterranean shore, is the use of proverbs in

The same terseness of expression, combined with lyrical charm, is found in the Irish folksongs. There was no ballad literature to speak of until the songs of Tom Moore supplied something of the kind, but the intensity of imagination to be discovered in the poetry of the people transcends anything that has grown out of other parts of the United Kingdom. The Irish fairy tales have also a more poetic



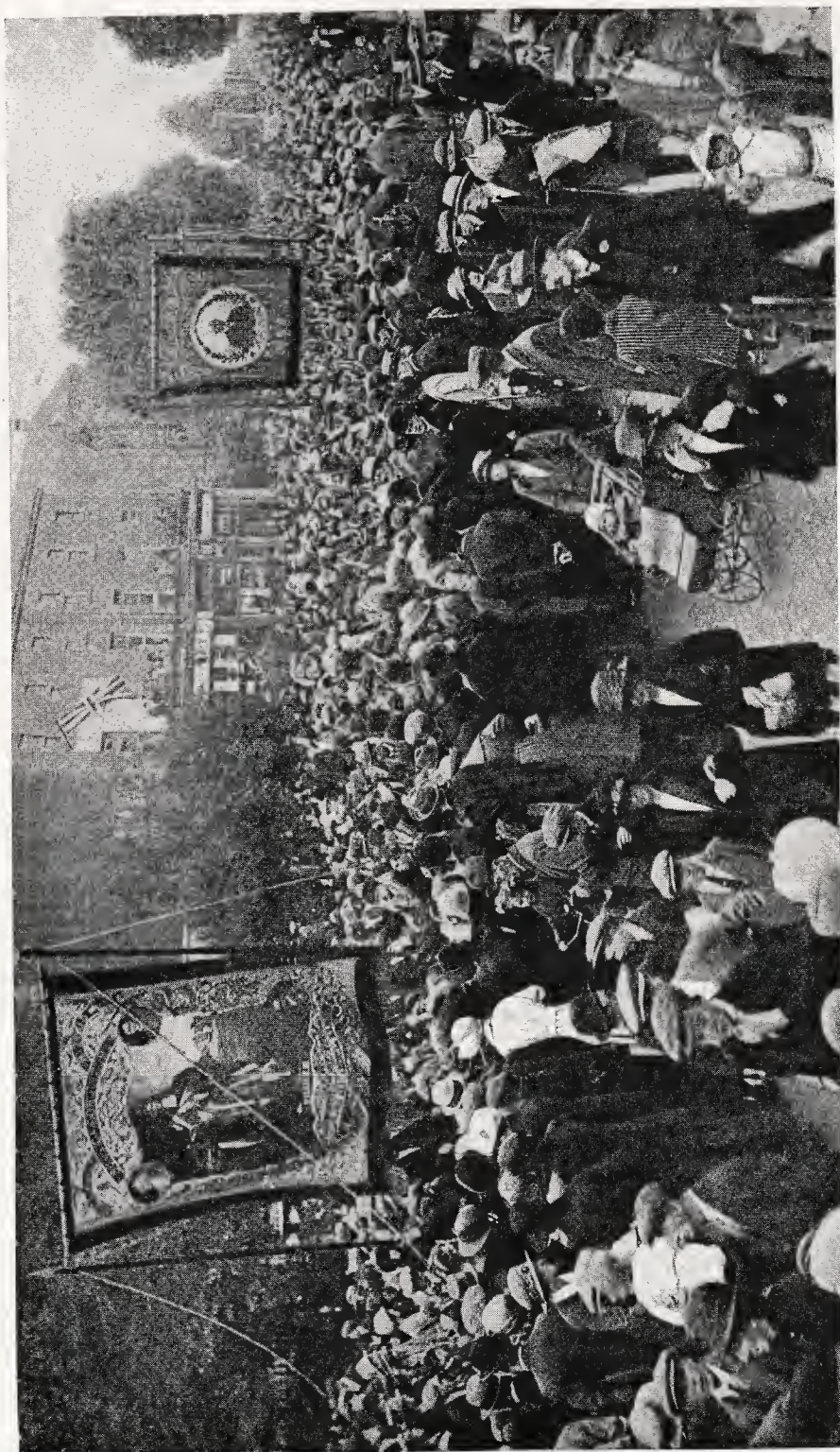
BLESSING THE IRISH TRICOLOUR AT GORMANSTOWN CAMP

Much romance of history is concentrated in flags as symbols of the independence and honour of communities, and it is in accordance with natural instinct that the blessing of Heaven is invoked upon national flags flown for the first time. Great ceremonial attended the hoisting of the flag of the Irish Free State over official buildings and military centres handed over by the British Government



SHEDDING THE ARCHIEPISCOPAL BLESSING ON A NEW CHURCH

Lying about four miles north of Dublin, Finglas, the little village on the "clear stream" which gives it its name, has long been famous for its old church dating nearly from the time of S. Patrick and for its ancient Irish cross. Its religious associations were added to in 1922, when the Roman Catholic archbishop of Dublin consecrated a new church dedicated to S. Canice



ANNUAL PROCESSION OF ORANGEMEN IN BELFAST COMMEMORATING THE VICTORIES OF WILLIAM III. In the year 1795 the Orange Society, taking its name from William of Orange, was formed in Armagh for the advancement of Protestant organization. It met with opposition from rival formations, notably the White Boys, who championed the religion of their country, and Wolfe Tone's Society of United Irishmen, which aimed at uniting Catholic and Protestant to oust the English. Orangery spread its ramifications over the United Kingdom and the British Empire, and, as seen above, is kept alive as well by abundant publicity as by secret lodges

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character than those of the English or the Germans; they are more akin to the Russian. A great many of them are concerned with the Little People or Good People who were supposed to inhabit the interiors of the hills.

It may be surmised that the origin of these supernatural beings is traceable to the disappearance of the race which held the country before the Celts from the Mediterranean drove them into remote mountains and inaccessible valleys. Who they were is uncertain; they were exterminated or chased into corners by the Milesians about ten centuries before Christ. Travellers catching sight of the fugitives may have spread the story that they lived under the earth, and so the legend of a race of immortals may have come into being. At first they were regarded as gods exercising divine power. Then they became national heroes; now they are thought of as tiny creatures, gnomes, or elves. Not even the power of the Church of Rome has been able to root out of the Irish peasant mind the lingering belief in these relics of a pagan mythology.

Imagination Preferred to Intellect

Superstition in some form or another holds sway over the imaginations of most Irish people. Second sight, warnings of death, banshees, curses laid on individuals or families, the interference of the fairies with mortal concerns, all these and numbers of other supernatural occurrences are stoutly defended as coming within fairly common experience. Protestantism, which bases itself upon reason and invites men to test their faith by the intellect, has never made much headway in Ireland. That is due not so much to any innate religious vein in the Irish nature as to the fact that their Church long ago became identified with their national feelings and desires. It was the attempt made to impose the Reformation upon Ireland which bound people and Church so closely together. Protestant became among them a synonym for "oppressor." The parish priest, who took a leading part in the struggle for

freedom, made the Church a rallying-point for all the national forces.

This had a hardening effect upon English opinion during the long period through which Roman Catholics were regarded as enemies of the State. The rival religions began then that disastrous contest which has so complicated and intensified the misfortunes of Ireland.

Protestantism and Oppression

If the Irish had not been induced to support James II. after he had been driven out of England for sound reasons, there would not be one-tenth of the bitterness between the north and the south which still corrodes the nation, there would not have been the same animosity in the English mind against it. The Irish stood for the Stuart because he was a Roman Catholic and they had orders from Rome. But they stood for him also because they had reason to fear the English Parliament which had driven him out, and had, not many years before, sent many of their people to the plantations in Virginia and Carolina.

Forgetful of history, many English people complain that the Irish are by nature a turbulent, dissatisfied race; that it is their restlessness which has been the cause of all their troubles; that they would never be contented, whatever form of government they lived under.

Sense and Sensibility

That is not a reading of the Irish character which receives any support from those who have attentively studied it without any preconceived opinions or any desire to make out a case against the Irish people. The view expressed by a French traveller (M. de Latocnaye) in the country towards the end of the eighteenth century is admitted by those who know Ireland well to come much nearer the truth:

Guided by capable men who are actuated by motives of public welfare, there is no people I have known so easily led for good. These frequent seditions prove nothing more than the sensibility of the race, and if the Government would only give up at once and absolutely the attempt to anglicise the Irish at any cost, and



SMILING AND PENSIVE SHYNESS

On their way home from gathering brushwood, perhaps for the pig's bedding, these two mites have been caught in a happy pose. Possibly they must choose between tam-o'-shanter and bare feet, or shoes and no hat

Photo, A. W. Culler

would lead them through their prejudices and customs, it would be possible to do with them anything that could be wished.

In that passage the French observer pointed to the cause which more than any other has kept Ireland disturbed, the "attempt to anglicise the Irish." No two peoples could be less alike, therefore the attempt was bound to miscarry. Every renewal of it has been met with more determined opposition. It might have been thought that its failure would have taught the rulers of the United Kingdom wisdom, and that

the practical sense of the English would have persuaded them to desist from an undertaking in which success was clearly not to be won.

While the English pay too little heed to history, the Irish pay too much. They treasure the memory of the wounds inflicted on them. They will not let bygones be bygones or recognize the efforts that the English have made from time to time, especially during the period from about 1890 onwards, to mend the breach between them. All nations that have suffered persecution carry their recollections far back and harbour resentful thoughts; it would be unreasonable to expect that the Irish should let sporadic shoots of goodwill blot out the record of seven centuries of misgovernment and repression. But there certainly would have been more chance of reaching a happier state of relationship if the mass of moderate feeling in Ireland had triumphed at certain moments over the extreme sentiments of a few.

Here is revealed one of the defects of the Irish character. It has little of

the sturdiness of conviction which is found among the northern English and the Scotch. Irishmen are fearful of public opinion. They will not express their disapproval of counsels they consider mistaken for lack of the courage or the obstinacy to speak out their view. They allow themselves to be swept along with a stream which they believe in their hearts is likely to lead to misfortune. So it is always the extreme of opinion that seems to prevail in Ireland. Thus it happens that every



OULD PAT AND THE COSTUME THAT, LIKE HIMSELF, IS PASSING

With the improved circumstances of trade and communications prior to the Great War, much that was once considered characteristic in Irish dress and Irish manner had fast begun to disappear. But this white-haired ancient, on whose fine old face time has drawn the lines of age, is, with his blackthorn stick and knee-breeches, a concept of the Irishman that dies hard

Photo, A. W. Cutler, by permission of Messrs. Raphael Tuck & Sons, Ltd.

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concession has been followed by demands for still further measures of independence, with the result that the English, taking fright, have withdrawn even what they had screwed themselves up to offer, and the contest has grown more envenomed by hatred on both sides.

The Irish contention is that the fault lies with the English, who always delay

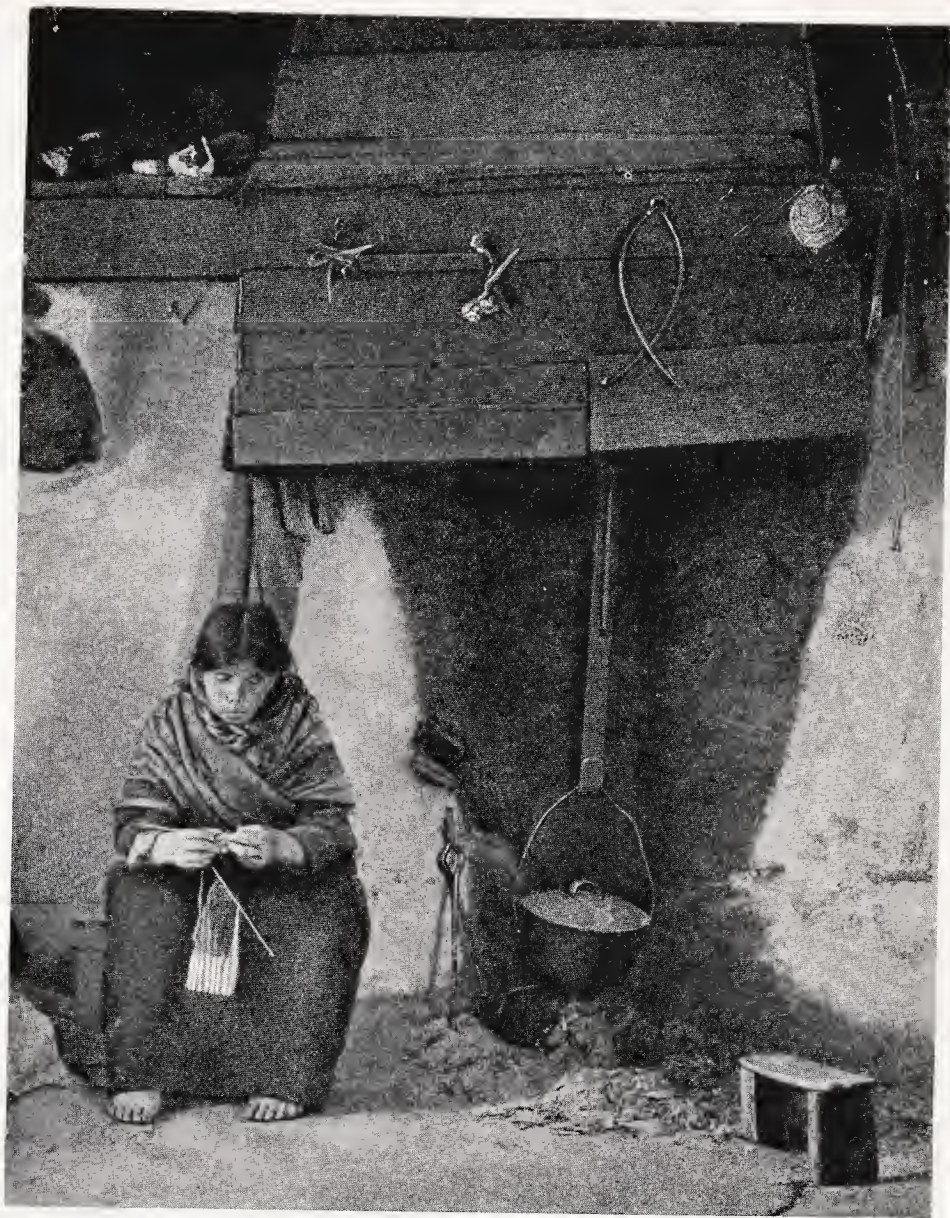
so long over their concessions that by the time they are granted the national spirit has gone forward and is eager for something more. If the Home Rule Bill had been passed within a few years of its first introduction by Mr. Gladstone it would certainly have been accepted, as an instalment at any rate. The thirty years which were spent in discussing it and in persuading the



WITH A RED FLANNEL PETTICOAT OVER HER HEAD

This is a peasants' cabin in Connemara, where the folk of the district, as exemplified by the woman on the right of the doorway, often wear a petticoat in place of the shawl, like that round the head of the younger woman seated with the baby. Behind are the rough thatched roof, white walls, and low floor on which struts a hen, picking up unconsidered trifles

Photo, A. W. Cutler, by permission of Messrs. Raphael Tuck & Sons, Ltd.



"THE RUDE INELEGANCE OF POVERTY REIGNS HERE ALONE"

Home comfort as realized in even the poorest English cottages is entirely lacking in the poorest Irish cabins, and this bare interior could be matched in far too many Connemara homes. Only the peat fire is never missing, with, hanging over it, the iron pot in which the potatoes and the water are boiled. For the rest, a few low stools often represent all the furniture

Photo, A. W. Culler

English to make the experiment saw a wide development of the Irish ambition to govern themselves. The very agitation which went on over the measure was bound to leave that ambition broader and deeper than it had been before. And when, after the Home Rule Bill had been passed, its operation

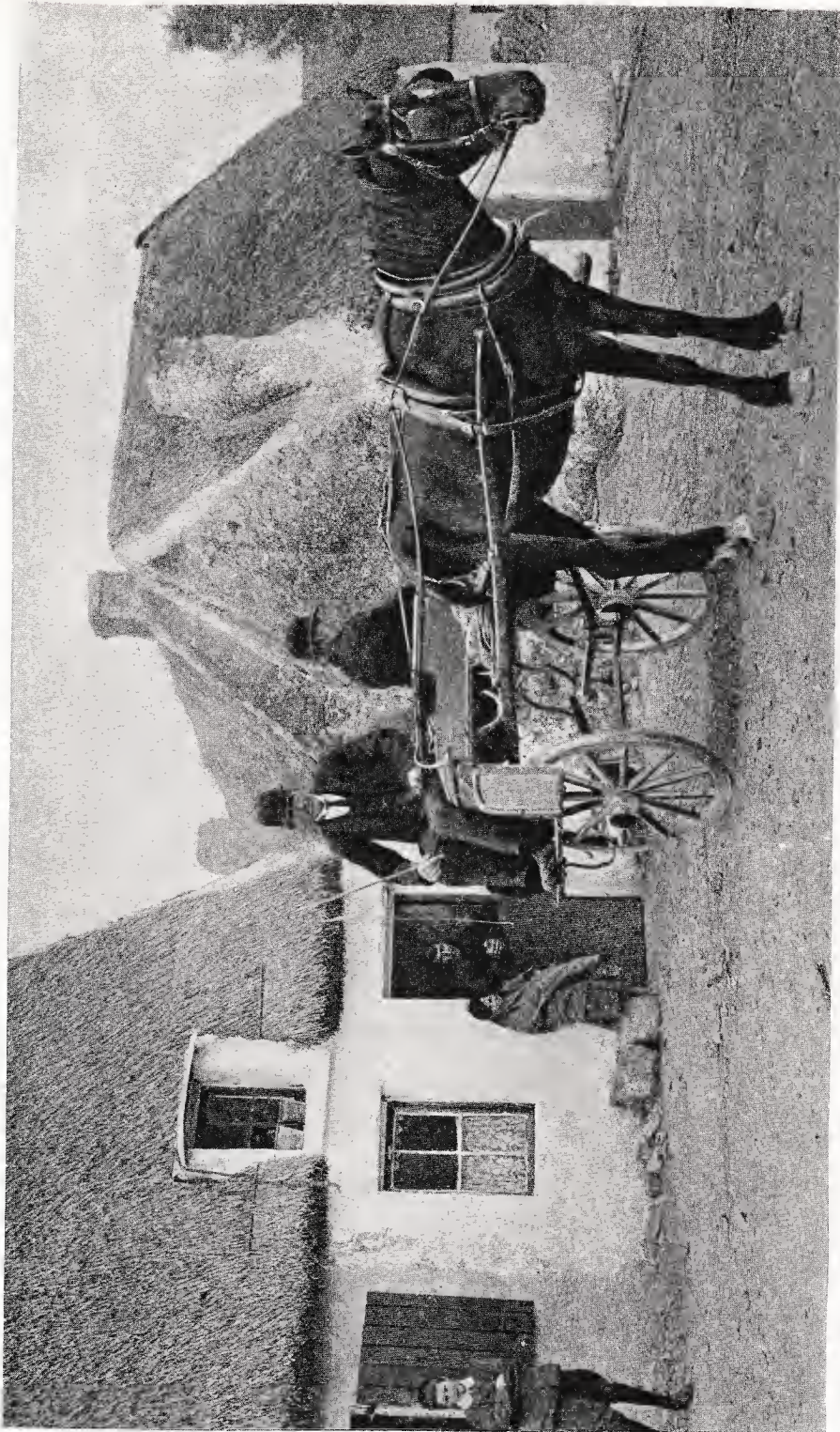
was suspended because the Liberal Party leaders in England could not bring themselves to trust the Irish during the Great War, it became certain that some advance towards independence much more alarming to the English mind would be demanded. This tendency, strong enough before, to



IRISH SCHOOLBOYS OF THE CONNEMARA COAST SAFELY SHELTERED BEHIND PETTICOATS

With the single exception of the biggest lad on the left all these schoolboys are wearing petticoats, one of the quaint customs prevailing in the Connemara district. The peasantry of this region are steeped in superstition, and still preserve a firm belief in good and bad fairies. It is said that bad fairies are liable to run away with little boys but will not touch little girls, and for this reason the boys are disguised as girls until they are old enough to take care of themselves

Photo, A. W. Cudler



WHERE SPECIAL VEHICLES ARE NEEDED FOR THE NARROW ROADS

This is an Irish jaunting-car from the Claddagh district of Galway. There is accommodation for four passengers besides the driver, who usually sits across the front of the "well" between the seats. This last not only provides a rest for the back, but has a lid, and can be used for carrying small luggage. The footboards can fold up over the seats, a device that is often necessary in the narrow country roads, and leaves the car no wider than the distance between the hubs of the wheels.

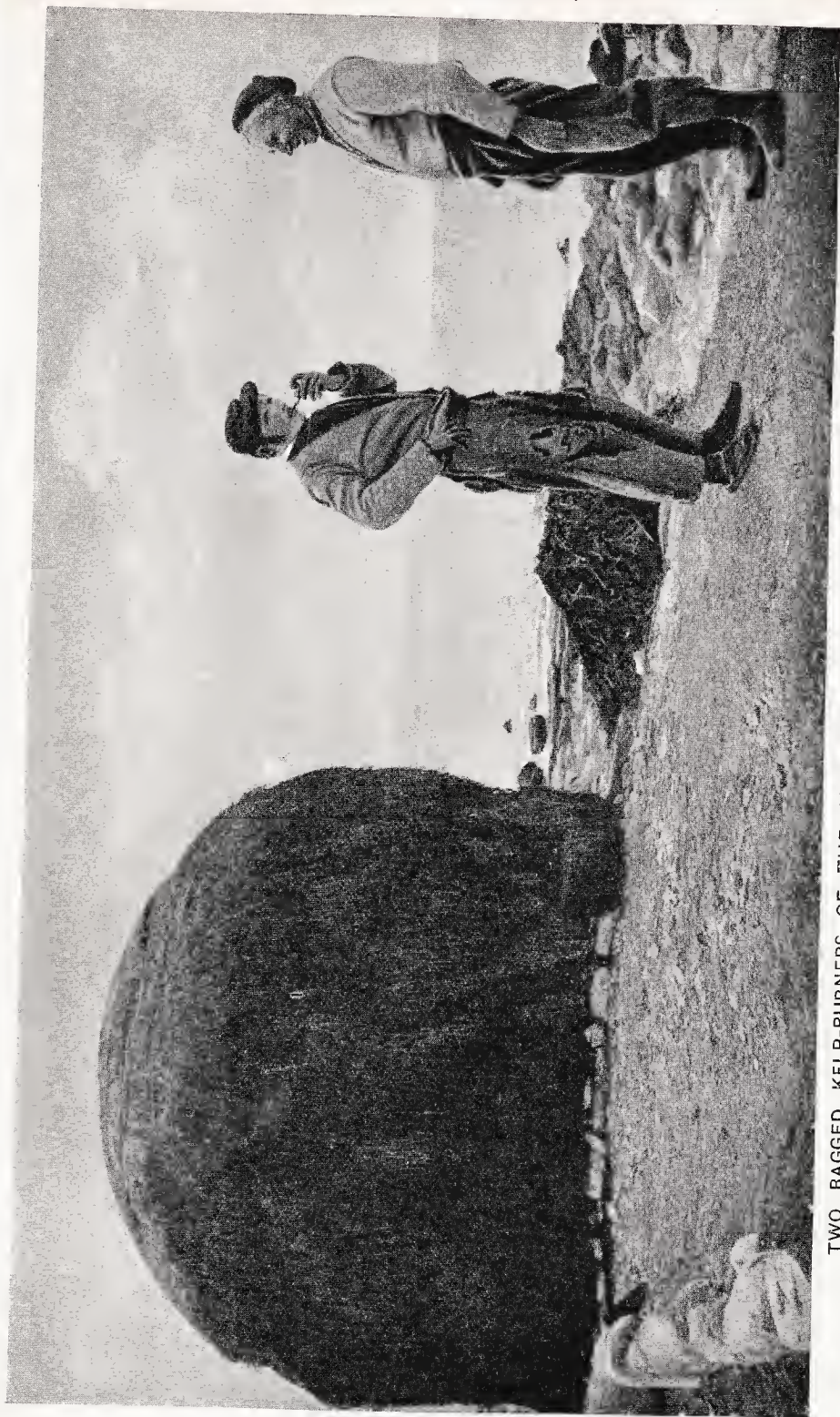
Photo, A. W. Cutler, by permission of Messrs. Raphael Tuck & Sons, Ltd.



BURNING SEAWEED FOR KELP ON A STONE-STREWN SHORE OF THE ARAN ISLANDS

Kelp, the ash of burnt seaweed, was at one time produced in some quantity in both Scotland and Normandy as well as in Ireland. From it were derived soda salts, used in soap and glass making, salts of potash, and iodine. Cheaper processes were, however, discovered, and kelp-burning is gradually dying out. Above, some ragged coast-dwellers are seen about to throw some handfulls of seaweed on their fire, about twenty tons being required to produce one ton of kelp

Photo, A. W. Cutler



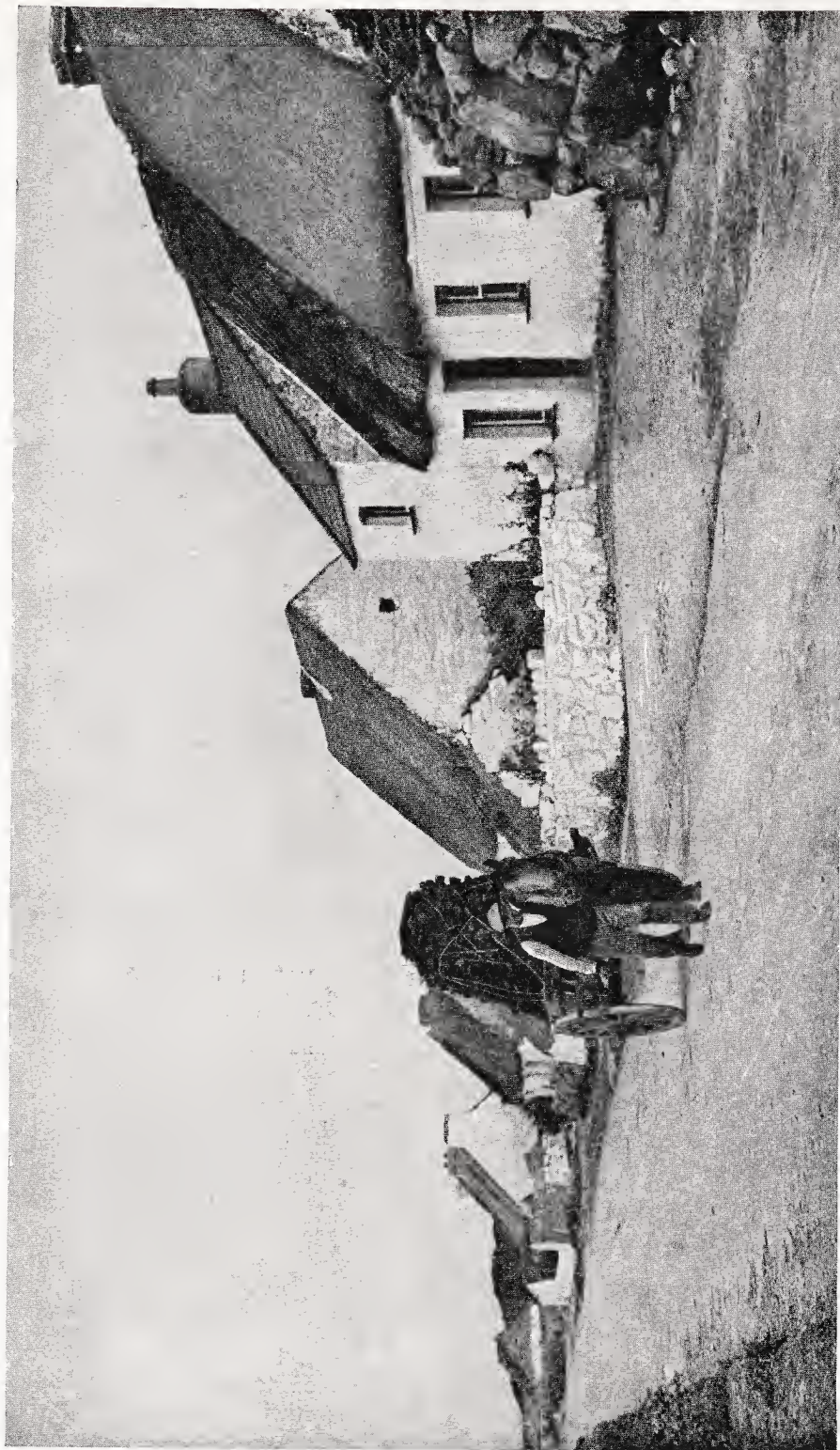
TWO RAGGED KELP-BURNERS OF THE ARAN ISLANDS AND A STACK OF DRYING SEAWEED

Before being fit to burn the seaweed used in kelp-making has to be dried in the sun for several months, and kelp stacks, as seen in the photograph, are piled near the shore, and in this case, perhaps, rather near the waves for safety. The top of the stack is secured by a kind of net with a very wide mesh, and at the bottom is a foundation of stones. These weather-beaten islanders depend largely for their livelihood on the dwindling kelp industry

Photo, A. W. Culler



SMILING IRISH GOSSOONS ENGAGED IN STACKING SODS OF PEAT ON A MOUNTAIN BOG
 About three million acres in Ireland are bog, yielding an inexhaustible supply of peat, a useful fuel. The vegetable tissues of aquatic plants are disintegrated by the combined effect of moist atmosphere and bacterial action, and the decomposing products sink to the bottom of water-filled depressions, where they become compressed and carbonised. The sods are removed layer by layer with long, narrow, very sharp spades, called slanes, and are stacked for about ten days to dry
Photo, A. W. Cutler



HAULING CUT PEAT HOME TO BARN, ON THE COAST OF GALWAY

Mountain peat, composed mainly of sphagnum and andromeda mosses, makes better fuel than the lowland peat, which is principally hypnum moss. The top layers are used for moss litter, paper pulp, and textile fabrics, and only the compact dark peat obtained two feet and more below the surface is much good for fuel. The caloric value of pure peat is rather more than half that of a similar weight of black coal, and it is, of course, much easier to raise from the soil

Photo, A. W. Cutler



WHEN THE LOAD IS WELCOME THE BURDEN IS EASY

Clean to handle, cheap, and plentiful, peat is much appreciated by the Irish peasant women, two of whom, mother and daughter, are here shown bending willing shoulders to their well-filled baskets of fuel. It throws out a red and lurid flame, and fills the cabin interiors with an aromatic fragrance peculiarly its own that lingers in Irish memory as a true savour of home

Photo, A. W. Culler

push forward with fresh proposals while previous ones hung in the balance, was reinforced by the adherence of the British and the Allied Governments generally to the principle of "self-determination" during the war. Ireland declined to forget that the right of Bohemia and of the Southern Slavs to insist upon being free from the yoke of Austrian domination had been championed eloquently by the heads of the British Government and by the English Press.

The Irish were now prosperous. They had managed by methods of agitation

to secure Land Acts which enabled them to purchase at prices fixed by tribunals, and in defiance it might be of the wish of the owner, the land which had been taken from them over a long period of centuries and given or sold to English and Scottish settlers. Their agriculture was paying handsomely. For the first time since their industries were destroyed by English statesmen intent upon benefiting English trade, they seemed to have a fair prospect of seeing their manufactures revive and bring wealth with them. It was hoped by many in England

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who had not troubled to study the Irish character that these material advantages would put the idea of self-government out of their heads. The English regard the management of public affairs with quite unsentimental practicality. So long as they can transact their business and go about as they please in security they care little who exercise authority. They have had Danish kings, Norman kings, French kings, Scottish kings, a Dutch king, and German kings, and they have for the most part got along comfortably enough with them all. When they did not find comfort, they turned a king out or cut his head off, or forced him to accept a position of subordination to Parliament. They find it very hard indeed to understand why a people should make a fuss about governing themselves when they are well-off and can look forward to increasing their bank balances, living in better houses, seeing more food upon their tables, wearing better clothes.

Therefore it came as a shock to them that the Irish, instead of dropping their demand for the right to govern themselves, should still insist upon it, and even ask for more complete independence than had ever been formally suggested in the course of earlier agitation.

No leader of the Irish had yet put forward the proposal that Ireland should be free, if she chose, to become an independent republic. O'Connell had worked for repeal of the union. Parnell would have been content with an Irish legislature for local affairs, leaving a certain number of Irish members at Westminster. The new leaders, De Valera and Arthur Griffith, announced that they would be satisfied with nothing less than full national status, carrying with it the liberty to establish any form of government for which the people might declare.

That these new leaders had the support of the people seemed to be proved by the result of the general



OLD-FASHIONED WHEELS OUSTED BY NEWFANGLED MILLS

Though spinning-wheels, such as this Galway peasant proudly exhibits, are occasionally found in remote parts of Ireland, they are becoming ever more rare, and must be sought rather in the shops of dealers in antiques. Upon these simple machines all the native homespun cloth was fashioned, honest stuff that might make modern manufacturers blush for their shoddy products

Photo, A. W. Culler, by permission of Messrs. Raphael Tuck & Sons, Ltd.

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elections in 1918, when the old Nationalist Party was almost entirely swept out and members were elected pledged to support the Irish Parliament (Dáil Eirann), and to have nothing to do with the one at Westminster. Now began the attempt to disregard the English occupation. Courts of justice were established under the "Republic," an Irish Republican Army was formed. Soon the Republicans came into collision with the authorities. There were assassinations on a scale more alarming than in any previous agitation. Repressive measures served no purpose save to blow up the fire of rebellion.

Leaders' Lack of Moral Courage

If the leaders had stood boldly out against murder, if they had announced that they did not want the help of assassins, they would not have lost the sympathy of so many in England and Scotland. But they, like Parnell, hesitated to follow the impulse of their hearts. They were afraid of losing support, of being thought lukewarm. Although Parnell disproved the charge of having encouraged murderers and was known to hate their vile deeds, he would not speak his mind plainly. He would not risk all for what he believed to be the right course, and say, "That is my opinion, and sooner than act against my conviction I will cease to be your leader." He was subject, in spite of his strength of character, to this weakness of the Irish nature. The Sinn Féin leaders suffered from the same disinclination to condemn acts which they detested. The violent party gained the power and the English hardened their hearts, saying they would not be intimidated, and that they would give as good as they got.

Military Rule and Civil War

So began what soon came to be regarded by both sides as civil war. The country was put under military rule. A new force, more military even than the Royal Irish Constabulary, was recruited, largely among young men in England who had been officers during the Great War and who had failed to

find employment after demobilisation. A policy of "reprisals" was resolved upon, and the state of the unhappy land grew steadily worse. The peaceable folk who wanted to go about their business undisturbed were crushed between the upper and the nether millstones of the Republican bands and the forces of the Crown. Yet these peaceable folk, by far the greatest part of the population, made no definite move to end this wretched state of affairs.

In England it is always the moderate counsel which prevails. There is always a compromise; each side abates something of its claims. But in Ireland the victory falls to extreme opinions and measures. Those who would prefer to be moderates are carried over to the more violent group. Sentiment is allowed to play more and more the principal part; judgement, cool reckoning up of the possibilities of the situation, reason, common sense, are given no chance to seek for a solution.

Fatal Mutual Misunderstanding

In private affairs the Englishman and the Irishman usually hit it off well. The Irishman is apt to flare up and demand what the Englishman calls impossibilities and to threaten a complete breaking-off of relations. But the Englishman knows that if he keeps quiet and does nothing to stir up fresh flames of indignation the fury will subside in a little while, and the Irishman will smile at his own excitement and agree to some reasonable settlement. If only this method could have been followed in political affairs, both countries would have been spared many deplorable occurrences and the inflaming of ill-will to a dangerous point.

Unfortunately, the English in the mass have never at all understood the Irish. For centuries they were taught to think of the inhabitants of the island so close to them as savages, as "wild men." They were the "mere Irish!" who did not count for anything when their interests clashed with those of the settlers among whom their lands had been divided. The English know nothing of the learning and art, the trade



AWAITING A BITE IN A LIKELY SPOT FOR ROCK-BREAM AND POLLOCK
 Though the sea is eighty feet below these lichened cliffs, and the chances of losing a good fish in the process of elevation must be great, yet the tackle is stout, and this is no affair of finesse and fine casts. These are utilitarian anglers to whom the cooking-pot's future contents are naturally of more appeal than sport's uncertain chances, and to whom an empty creel means no dinner

Photo, A. W. Cutler



WAITING FOR THE DOCTOR IN REMOTE GALWAY

Family affection is very deep among the Irish peasantry, and the love which the parents lavish on their children is repaid in old age by the support ungrudgingly given to them by their offspring. There is poignant human interest in this photograph of a grandmother seeking assurance from her aged husband while rocking the cradle in which a sick grandchild has fallen into a troubled sleep

Photo, A. W. Culler

and the industry, which flourished across the Irish Sea while they themselves were in a lower stage of civilization.

The Irish kept up regular intercourse with their kinsmen, the Gauls, which is another form of Gael, the ancient name for Irishman. They learned from them how to work gold and other metals, and applied their knowledge with originality of genius and an exquisite native skill. In the Dublin Museum there are some 500 golden ornaments belonging to ancient times, the result of searches and casual "finds" in graves and bogs and

the sites of old buildings. The weight of these ornaments is 570 ounces. In the British Museum a similar collection of English gold ornaments weighs only twenty ounces.

Ireland was a country rich in gold; there were deposits of silver and copper as well. From the Gauls the Irish learned designs for the shapes into which they fashioned metals; they learned also enamelling and the illumination of manuscripts. It was from Gaul that S. Patrick took ship to Ireland when he carried Christianity thither, and he



STUDY IN MATERNAL PRIDE AND FILIAL AFFECTION

Outside the low-roofed cabin, where she has spent most of her life, sits this aged Irish mother beside her long-limbed son. There is a dignity and beauty about her, and the wrinkled face whose eyes peer into the past, and the striped skirt that flutters beneath her apron, the crossed shawl and dingy cloth that binds her furrowed cheeks, each contribute to her fascination

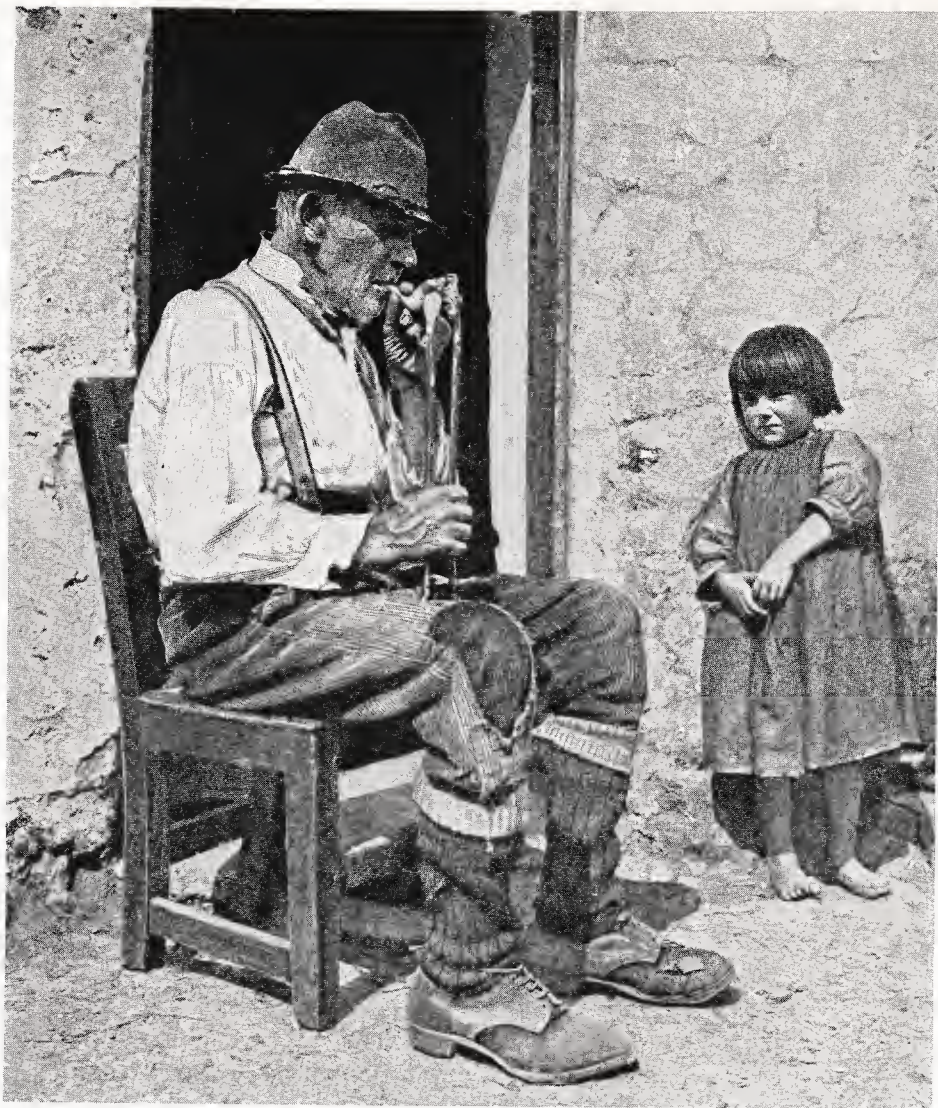
Photo, A. W. Culler

found himself, not in a land of "savages," but among scholars, who made fun of him for his lack of erudition in Latin and Greek.

The value of the Celtic literature in Ireland has been exaggerated. During the years in which the study of it revived all patriots were required to profess perfervid admiration for it. At the same time an effort was made to make Gaelic once more the language of the people. Many of them still spoke it in remote parts where it had never died out; schools were set up for others to

learn the old tongue as a means of strengthening Irish nationality. Another inducement offered to students of Gaelic was the charm and imaginative splendour of Celtic literature, but this soon proved to be rather a patriotic than a critical estimate. There is much beauty in the legends and the poems that have survived from the Celtic period, but the themes are limited in number; there is monotony also in the expression, when they are considered as a whole.

Still, there is no doubt that had Ireland been allowed to develop her



NINETY-SEVEN AND THREE MAKE A HUNDRED

That poverty does not necessarily destroy good health is proved by these two natives of one of the most poverty-stricken corners of Connemara. The little maid, three years of age, has chubby cheeks and sturdy limbs, and the strong old gentleman, sitting so erect as he lights his pipe with a piece of glowing peat, is within three years of completing his century.

Photo, A. W. Cutler, by permission of Messrs. Raphael Tuck & Sons, Ltd.

resources in her own way and to establish a civilization suited to the national character, she would have had a literature in later times worthy to compare with the literary output of England and Scotland. The number of Irish names in English literary history is large since the eighteenth century. Any Irishman who displayed talent crossed to England. In the reigns of the Georges the English contempt for the Irish was deepened by the experience

they had of numerous "swashbucklers," as they were called, attracted to London by the hope of making fortunes. Such "swaggering blades," full of bounce and stratagem, are frequently met with in eighteenth-century memoirs and novels. There was a saying at the time: "If one threw a naked Irishman over London Bridge he would come up at Westminster in a laced coat and a sword." That suggested, however, a greater knack of getting rich quickly than most

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of these Irish adventurers possessed. They lived, as a rule, upon the fringe of polite society. They were more often than not dependent upon the bounty of some patron, very likely a fellow-countryman who had fallen on his feet. They were ready to hire themselves out in any service that called for daring, impudence, eccentricity, or a quick wit.

Such men contributed liberally to make up the picture of the Irishman which was drawn by the English

imagination. They played the fool to please their patrons; they knew that oddity was expected of them, and they gave good measure of it. In speech, in manners, in dress, in his habits of life Edmund Burke resembled the Englishmen with whom he mixed, though he was superior to nearly all of them in parts and eloquence. But it was not he, nor the many like him, who was accepted by the English as typical of Irish character. The popular idea of the



IN THE FANTASTIC DRESS OF THE NOTORIOUS STRAW BOYS

During the early years of the nineteenth century sections of Ireland were overrun by one of the many terrorist gangs that have from time to time existed there, known, from their peculiar but effective grass masks, as the Straw Boys. Through these masks they could see without being recognized, and their habit of dressing as women added to their grotesque appearance

Photo, A. W. Culler



FISHERMEN OF INISHMAAN CARRYING THEIR CURRAGHS DOWN TO THE WATER OF THE BAY

These canoes have been in use among the Aran Islanders for upwards of a thousand years. Although only something like one-eighth of an inch of stout sheet canvas saturated with tar separates the crew from the water, these light and fragile craft are very seaworthy, and the men who handle them are so skilful that they will venture out in rougher seas than the Galway steamer, which calls at the islands three times a week, cares to face

Photo, A. W. Cutler

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Irish was taken from the noisy, blustering, indigent fellows who posed deliberately as figures of fun in order to amuse those whose employment or charity kept them alive.

So the stage Irishman of the English theatre came into being, and the belief was firmly established in the English mind that the Irish were a jovial, lazy, improvident, dishonest lot, people who did not take themselves seriously nor expect anyone else to do so. A great deal of the blame for this misrepresentation must be laid on Irish authors. Sheridan parodied his countrymen when he drew Sir Lucius O'Trigger. Charles Lever's novels gave an altogether wrong idea of the Irish nature to the English readers who found them so amusing.

Mysticism and Philosophy

The first author of foremost position to make an attempt at showing how grotesquely the Irish character had been misconceived in England was Bernard Shaw. In "John Bull's Other Island" he drew attention to the melancholy tinge of that character, to the diffidence which marks off the Irish from the confident, practical English, to the mystical element in the Irish make-up which prevents it so often from accomplishing anything that the English mind can consider "definite."

The Irish aim in living is not accomplishment, but happiness; and because happiness is so elusive, they are more often sad than merry, more inclined to pensive reflection than to jolly, self-satisfied talk. They would like to obey literally the command, "Take no thought for the morrow"; the impossibility of obeying it literally they resent as a burden and an unnecessary complication of life. The Irishman does not save money, like the Scot, because he likes saving, but simply because he knows that if he does not save he will have no dowry to give his daughters and they will not get married, or because he must buy more cattle, or because one son must be sent to college so that there may be a priest in the family. The Scot thrives on economy, it seems to do him good, he has no wish to live

from hand to mouth. The Irishman has a feeling that he ought not to be expected to live in any more circumspect way.

Effect of Climate upon Character

Whether there may be, as many have surmised, some influence in the climate of Ireland which disinclines to steady industry is a question that has never been sufficiently discussed. It may be that the soft, damp, misty weather which is so prevalent over the western part of the island, and which affects the whole of it to a certain extent, is a deterrent to energy. But against this is set the example of the Ulster Irish who, though of Scottish origin, have been in Ireland long enough to be subjected to the influence of atmosphere, and who form one of the most tenacious and forcible populations in the whole of the British Empire.

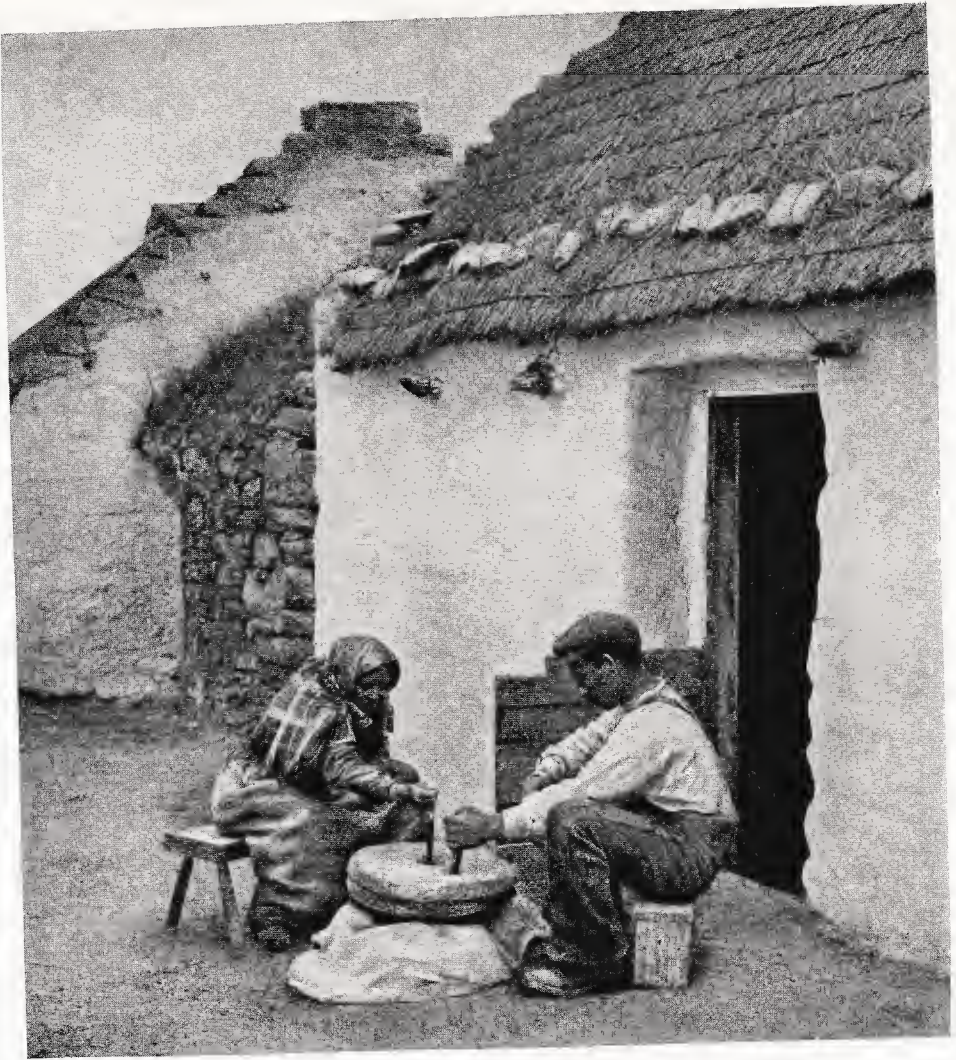
A British ambassador in the United States, Sir Cecil Spring-Rice, hit off the characteristics of the Ulsterman in a remark he made about President Wilson, whose ancestry came from that part of Ireland. Someone said to him, in depreciation of the President: "What can you expect? He is just a Scottish Presbyterian." To which the ambassador replied: "Ah, but from Ulster."

"What difference does that make?" the American asked him.

"All the difference," he said, "between an alligator and a lizard."

Ulstermen are Irishmen

The Scots who were "planted" in the north of Ireland during the seventeenth century underwent a sea-change which has transformed their descendants into a race quite distinct from their blood-relations across the narrow water which divides Ulster from Scotland. Often the Ulster folk are spoken of by Englishmen who know nothing of them as if they were not Irish, as if they desired to stand apart from the Irish. But there is no quicker way to irritate an Ulsterman than to suggest that he is not Irish; and, indeed, they have more in common with the rest of the people of the island than they have in opposition



SIMPLE INVENTIONS SUFFICE FOR SIMPLE NEEDS

Civilization progresses very slowly in the islands that fringe the west coast of Ireland, and implements are in use that show no improvement on mankind's earliest invented devices. There is no essential difference between this hand flourmill in use on Achill Island and the grinding-stones used by the early Chaldeans, and, to-day, by the natives of the Belgian Congo, as shown on page 391

Photo, A. W. Culler, by permission of Messrs. Raphael Tuck & Sons, Ltd.

to southern traits. They are an emotional, excitable race, which the Lowland Scots certainly are not. They almost always have their eyes fixed on some end which, for all their success in business, is not altogether material.

Thus the wealthy merchants and manufacturers of Belfast took up the cause of "Ulster's liberty" with a fierce enthusiasm which equalled, and in truth surpassed, the Home Rule fervour of the south. They suddenly became attached to England and the Empire with a

devotion which was all the more surprising when one recalled their attitude on many occasions towards the monarchy and the central government. A leader in British politics had spoken of their readiness to "kick the Crown into the Boyne" if they could not get exactly what they wanted. Now they were ready to die in the last ditch in order to prove their attachment to that Crown and to the Parliament which they had so roundly abused for neglect of their interests. Had they not been Irish they



WHERE THE CONNEMARA BOY HIDES HIS ILLICIT STILL

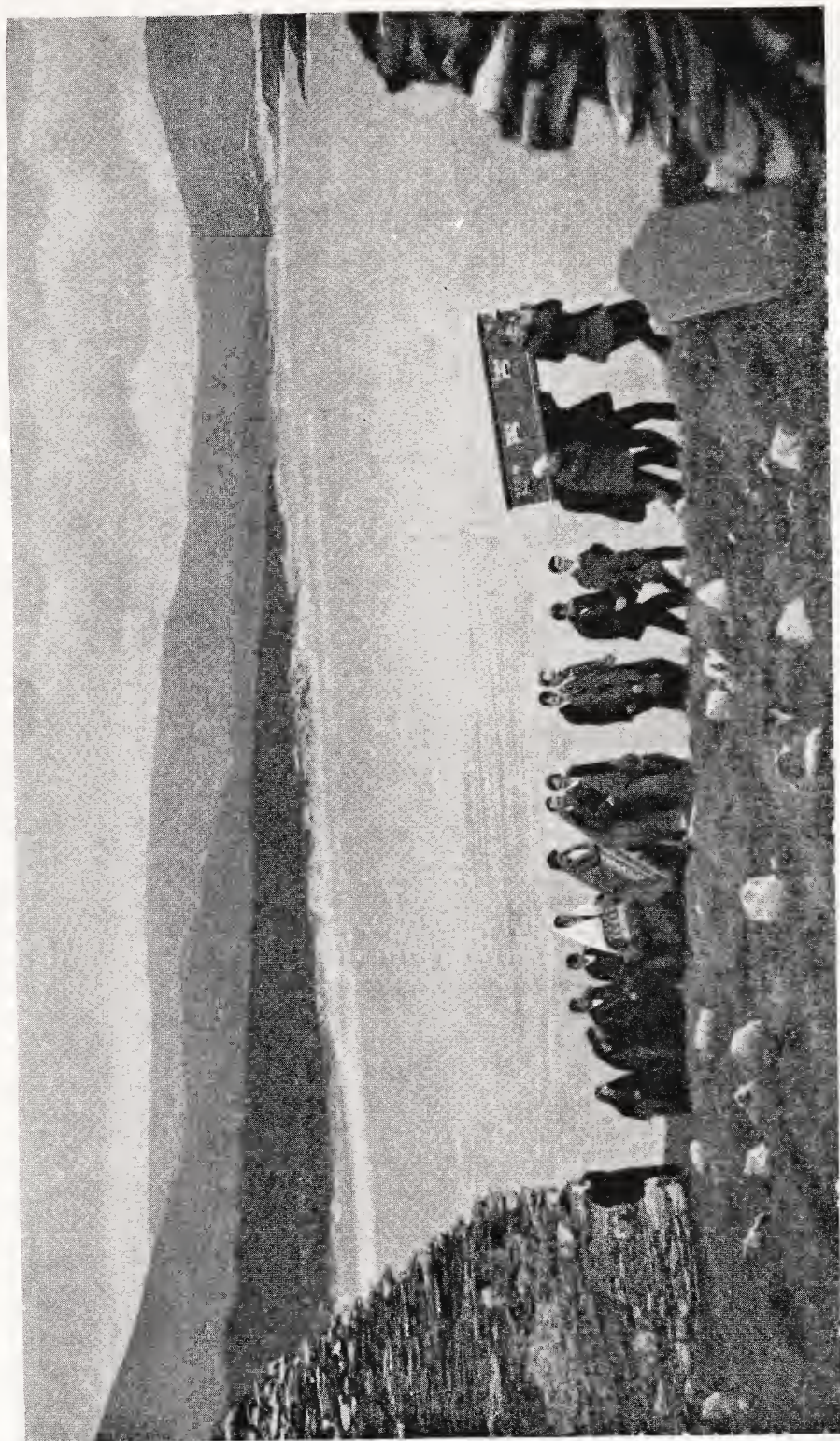
From their safe hiding-place beneath the water these very reprehensible Connemara men have fished up the tank, the connecting-arm, and the worm, or spiral copper tube, that compose the illicit still of which they are the proprietors. Having got the complete outfit safely stowed aboard, they are taking a last look round for lurking policemen before making for shore to begin operations



CRITICAL DISTILLERS SAMPLING THEIR ILLICIT POTHEEN

Having eluded the vigilance of peelers, the men set up their illicit still in some hollow or hedge well screened from observation. A rough fireplace is built, and directly over this the malt-filled still is set and connected with the worm enclosed in a cold chamber. The spirit vapour passing through the worm is condensed by the cold and trickles into the receiver in the form of pothern

Photos, A. W. Culler



LAST JOURNEY BY DARRYNANE BAY'S SAD SHORE TO A LONG HOME BENEATH THE TURF

Leaving under their melancholy burden the bearers go, while behind come the mourners, the men hat in hand, and the women hooded in their shawls. The long chain of dark mountains, misty with the distance, gives a sombre frame to this picture of desolate sky and lonely water. Darrynane, on the wild Kerry coast, was the home of Daniel O'Connell, the Irish Liberator, who struggled so hardly for Catholic Emancipation. This arm of the vast Atlantic that has thrust into the hills is, for a while, at rest from the torment of the fierce westerly gales

Photo. C. Chichester

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would never have treated politics so seriously (the Scots never have; they know better); they would not have dramatised their opposition to Home Rule with such effective stage-management; they would not have drilled an army and made ostentatious preparations for civil war. In England these preparations were laughed at. People could not believe them to be anything more than a very elaborate bluff. But the Ulster men were in earnest. They were carried away by the exuberance of their own bellicosity, to parody Disraeli's famous phrase about Gladstone. They marched and counter-marched, handled their rifles, went through their musketry instruction, engaged in laborious field operations, with a solemnity, with a total inability to see the humorous side of their proceedings, which were entirely and exclusively Irish.

Object-Lessons in Recalcitrancy

To everyone who took a calm survey of the situation it was obvious that in their first encounter with the regular troops, whom they expected to meet and drive from the field, they would be scattered, if not annihilated, by artillery, of which they possessed none. That prospect had not occurred to them, though it can hardly have escaped the attention of their leaders. These leaders, however, were politicians, unaccustomed to telling unpalatable truths. No doubt they reckoned on being able to gain their ends without bloodshed, and in a sense they did so. But it was the following of the Ulster example by the Home Rulers first, and then by the Sinn Feiners who formed the Irish Republican Army, that led to the worst period of violence in Ireland since the end of the eighteenth century. It would be contrary to the character of the English or the Scots to take up arms openly and with bravado in order to rebel against Imperial authority. By doing this the Ulstermen made good their claim to be counted as true Irishmen. They showed how completely the spirit of the country had entered into them.

The resemblance between north and south is seen again in the vindictive

treasuring up of bitter memories and in the using of religion as a weapon for political purposes. In Ulster the Battle of the Boyne is spoken of as if it had been fought within the last year or two instead of in 1690. The southern people keep green their recollection of "old, unhappy far-off things" with the same inveterate hostility. Both cling to their forms of religious belief with fierce intolerance, for the reason that they are symbols of another kind of faith and hope from the company of which charity is jealously excluded.

Political for Religious Cleavage

The best judges of Irish character have always believed that if once an Irish Parliament were established the carefully-stoked flame of hatred between Roman Catholic and Protestant would die down. Another line of cleavage would be marked out. There would be a Conservative party and a Radical party. The latter would be formed by the working-men of the north acting in conjunction with their fellows in south and west. The Conservative strength would be drawn from the well-to-do in all parts supported by the priests and a large proportion of the peasantry.

Enterprise Responds to Encouragement

Irishmen are not more intolerant by nature than other men. Indeed, they show themselves in the countries they have adopted to be rather more inclined than most others to let everyone follow his own bent. The religious feelings of the Roman Catholics and the Presbyterians have been kept up in Ireland by artificial means, and the Irish people as a whole have not yet had the wit to see that they are being sacrificed and used as cats' paws in the old, old game of Beggar-my-Neighbour played for their own advantage by warring interests.

When the Ulster folk are contrasted with the southern people, they are held up to admiration for their industry and enterprise. Certainly they are entitled to the greatest credit for the prosperous trades they have established;



YOUNG IRELAND, TOUCHED TOO SOON BY EARTHLY CARE

Petticoats, as explained on page 2936, may protect him from wicked fairies, but they cannot conceal the masculine character of this stern-faced Connemara boy escorting his sister home from school. The faces of both these children are, indeed, stamped with unusual maturity, due, perhaps, to the hard struggle with poverty which the Connemara peasant has to wage from earliest infancy

Photo, A. W. Cutler

the linen trade, the shipbuilding trade, dairying, mineral water bottling, and others of less wide fame. But what is usually forgotten is that every encouragement has been given to these, while in the south and west the native industries were deliberately hampered by England in the past, and even Irish revenues were burdened by English exactions.

The changes which have been observable in Ireland since England ceased to interfere in such a persistent way with her industries for the benefit of English

rivals, have proved that the character of the southern Irish is far from being so indolent and thriftless as most English people have supposed. While they had no inducement to work hard and to put by money and to improve their methods they remained in a stupor of hopeless lethargy. So long as his landlord could make every sign of prosperity an excuse for raising his rent the farmer preferred to live in a grimy, tumble-down-looking house with outbuildings apparently falling into ruins and to cultivate just enough to

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keep his family alive. As soon as he was established on his own land, as soon as he was free from the exactions of the agent employed to screw out of the tenants every penny they could be forced to part with, the Irish farmer's house began to look altogether different. He and his sons could be seen at work early and late, tilling and manuring, fencing and draining, adding to the value of the farmstead and the family acres. There was more

food on the table and more variety. The boys and girls were sent to better schools. The shadow of poverty moved away and the sun of prosperity began to shine upon the place. The labourers shared in its beams. Their cottages were no longer hovels of mud, their wages rose, they cultivated their patches of garden to supply themselves with potatoes and other vegetables.

Irish farmers showed themselves readier to take up the cooperative



HERSELF AND HIMSELF OFF TO GALWAY MARKET

Having seen that her old man is decently arrayed this capable old lady slips one arm through her consort's and the other through the handle of the basket containing the eggs laid by her "trifle of poultry," and sallies forth to the market in quest of both pleasure and profit. Her clay pipe drawing easily serves the double purpose of keeping her nose warm and maintaining her equanimity

Photo, A. W. Cutler, by permission of Messrs. Raphael Tuck & Sons, Ltd.



THE DAY'S WORK DONE, PEACE RESTS LIKE A BLESSING ON RURAL DONEGAL

Throughout rural Ireland the peasants' dwellings are invariably one-storeyed, whitewashed, and straw-thatched. In Donegal they have a local peculiarity in the shape of netting spread over the thatch to prevent serious disarrangement by heavy winds. Chimneys are not common, a hole in one corner of the roof providing a way of escape for the peat smoke which spreads a warm incense over the interior and tinges the rafters an ever-deepening hue. The ancient spinning-wheel at which a woman is here seen working, is still found in use in country districts

THE DAY'S WORK DONE

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system than English farmers have ever been. When Sir Horace Plunkett first talked about it, and tried to spread an understanding of what its benefits might be to all who lived by the land, the usual question was asked: "What about my money if the new scheme fails?" But very quickly the farmers and the poultry-keepers, the millers and bacon-curers, saw the advantages of the system that was offered to them. Thus the Irish Agricultural Organization Society established over a thousand branches, each of them independent and self-governing, with a membership of 120,000, and developed an annual trade of over £12,000,000 a year.

The I.A.O.S. quickened the life of the rural districts in all sorts of ways. It brought the farmers together, it suggested to them progressive methods. Men of different religious faiths and different political opinions met without any hostility, and worked together for the common benefit in the most amicable spirit, supplying the best possible answer to those who prophesied that such cooperation was inconceivable in Ireland, and that Irishmen were constitutionally incapable of managing their own affairs.

Revival of Irish Manufactures

In the industrial sphere the advance has not been so marked for the reason partly that the opportunities have been more restricted. Yet the possibility of reviving the Irish manufactures is eloquently pleaded by the prosperity which came to the district in which, just after the twentieth century had begun, a nun started the Foxford Woollen Mill. All around were small farmsteads, wretched almost beyond belief, miserably poor and squalid and hopeless. Gradually employment was found in the mill for more and more of the people on the barren hillsides and moors of the Moy Valley. Their houses became tidy without and within, the whole appearance of the place and population altered. The cloth woven by the Foxford looms has a high repute. Out of most unlikely materials a successful industry was built up.

Another enterprise in Donegal held out still brighter hope and encouragement. This was established by the peasants themselves. At first they had a cooperative store, which had to be resorted to by night because of the power of the "gombeen man," that is, the local shopkeeper and money-lender. The store grew and prospered. It was moved into the village of Dungloe, and there the making of hosiery was started. For a time all the work was done by hand. The villagers had no one to finance them, no one to advise them, even. However, they saved up until they could buy a machine, and they learned to use it. Soon they were able to buy more machines, and their enterprise was so firmly rooted by the time the Great War came that they undertook big contracts, one of them for the Belgian Army.

Pioneers of Peasant Industry

In 1919 they opened a new factory in which two hundred girls worked, some of them earning up to £5 a week. The whole fruit of their labour was reaped by the workers themselves. They were their own employers. The manager was one of themselves; he often earned less in a week than some of those who were under him. All were paid according to their energy and skill. The factories were close to the ocean; health and vigour were blown into it by the salt breezes. The people looked well and seemed happy. They showed what enterprise and perseverance can do to remove poverty and discontent. They proved that workers can create an industry for themselves, something which has not yet been proved in England, Scotland, or Wales.

Adaptability to Environment

Those Irish who know the history of their nation protest indignantly against the belief that it has always been backward and opposed to new ideas. They point out that inoculation as a preventive of smallpox was adopted in Ireland before the English or the Scots practised it, and long before the Continent took it up. It is only in his own



FRIENDSHIP AND CONTENTMENT GROWN IN INISHMAAN

Good humour and kindly feeling play about the smiling mouths and eyes of these tall, broad-shouldered men of Inishmaan. Their trousers and cowhide slippers, or pampooties, have been worn to shreds in their hard life of fishing and burning seaweed, but they are comfortable enough in their warm homespun garments and are living pictures of healthy virility

Photo, A. W. Cutler

country that the Irishman has lacked heart to exert himself, and has let himself sink into a lethargic but grievance-full state of life. As soon as he found that he was in a country where the race was to the swift and the battle to the strong, he exerted himself to good purpose. The explanation must be looked for in the atmosphere of discouragement and pessimism which spread over the land during the dark centuries of Irish history. Only the very strongest souls could resist it, and most of these chose to emigrate rather

than fight against conditions so difficult at home.

This accounts for the melancholy of the mass of the people and for the spiritual gloom in which Irish literature is steeped. Neither is natural, one feels; neither, one learns after living with the Irish, is altogether real. They are acquired characteristics, and they are implanted in each generation, not by the process of heredity, but by inculcation. Almost every Irish child is taught "at its mother's knee" that the English are a nation of usurpers and

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despots. It learns all about Cromwell and 1798, and the Land League and Parnell. It grows up thinking of its race as one which had not been given a fair chance. If it has any knack of expression, it luxuriates in turning that thought into imaginative prose or verse. If a generation of Irish could be left free from all this bitter burden of memories the gloom would be lifted, the melancholy would disappear.

It is because their natural feelings of kindness are warped at the recollection of what their forefathers suffered that the Irish can be cruel, not only to their fellow human beings, but to unfortunate animals. The ham-stringing was one of the most revolting features of the Land War. The absence of it from later warfare suggests that there has been a raising of the national sentiment. In later as in earlier struggles, however, there have been assassinations and

ambushes, the methods of the masked murderer hiding behind a wall. It is all the stranger that the Irish should have adhered to these methods, because they pride themselves, as they have a right to, on being a "nation of sportsmen." They are born judges of a horse. At any tiny race meeting in a country place in Ireland there is no less genuine delight in horses, no less appreciation of their qualities, no less knowledge of their points, than there is at Ascot or Epsom, or any English racecourse, excepting Newmarket, perhaps.

Men and boys who have attended Republican meetings and thrilled to denunciations of the gentry and cheered proposals to put a stop to hunting, will turn out when the hounds are heard, and run with them, enjoying the sport immensely and forgetting all their resolves to make an end of it. They will offer the huntsman advice, show him



LITTLE PITCHERS COLLECTED BY THE WELL-SPRING OF NEWS

Like the schoolboys shown on page 2936 these village lads outside Inishmaan post-office are wearing petticoats. The feminine garment imparts no air of effeminacy to its masculine wearers, perhaps because to a stranger it suggests the Scottish kilt—a suggestion carried further by the tam-o'-shanter worn with it. Certainly if there is one quality from which the Irish gosssoon is free it is effeminacy

Photo, A. W. Cutler



SIX LITTLE PIGS GO TO MARKET AT GALWAY FROM INISHMAAN QUAY

Pigs' feet, though in themselves considered a table delicacy at some Irish fairs, are, by reason of their hoof-like nature, very out of place in the local canvas-covered curraghs, shown on page 2950, whose sides they could easily pierce. The steamer from Galway heaves to a mile off shore, and the market produce for the mainland has to be transported in canoes for that distance. Lively Irish pigs, resentful of the discomforts of sea voyaging, make bad canoeing companions, and their indignation has to be restrained with stout rope

"near ways," tell him where to draw coverts that certainly hold foxes. Should they be twitted with their inconsistency, they will turn off the subject with a witty remark or maybe a shamefaced grin. Where horses are concerned, all classes of Irishmen, and Irishwomen, too, adherents of all religious faiths, of all political groups, meet as friends and fellow-connoisseurs.

How is it possible, the Englishman asks, that after such cordial intercourse they can split up again into their different camps and so rancorously abuse one another and strive so fiercely for their separate ends? He does not understand that all the striving and the abuse are to them more like part of a game.

An Article of Irish Faith

Many Irishmen who disapproved entirely of the Easter rebellion in 1916 were of opinion that it was treated too seriously, and that this mistake led to all the disastrous consequences which distressed men of goodwill for so long afterwards. The rebels, say these Irishmen, ought to have been left alone. They would soon have got tired of what they took up mainly for fun. Lack of opposition would have disconcerted them. Whatever their political views may be, almost all Irishmen agree that no Englishman knows how to govern Ireland. That is an article of faith even with those who are most rigidly opposed to any loosening of the tie which has bound their country to the British Empire. The only one among the numerous holders of high office in Ireland under the British Parliament who is spoken of with respect and affection as a man who did his best for the country is George Wyndham, and he is counted as an Irishman, not as an Englishman at all.

The usual attitude of the Irish towards the English is one of pitying belief that "they can't help themselves." There is less rancour than might be expected. There seems to be in the Irish nature so strong an impulse to be friendly, so little of the bad blood which breeds sullenness and

the deliberate desire to wound in cold blood, that personal relations are seldom anything but agreeable. It is true that this readiness to make friends is usually no more than a surface manifestation. Hospitable as the Irish are, warm though their welcome of guests may be, they soon forget them, as a rule. Nowhere do strangers receive more kindness or feel more quickly that they are accepted as desirable acquaintances.

Feminine Beauty and Charm

But they must not suppose that this betokens anything deeper than the working of a national temperament inclined towards courtesy and eager to please. There is the same easy friendliness among the French, and it means just as little. But it ensures pleasant experiences to the visitor in France, and the same is true of Ireland.

A large part of the visitor's contentment springs from the charm of Irish women. There is among them a large proportion of beautiful faces; even those which are not beautiful are almost always attractive by reason of bright eyes, clear complexions, and bewitching smiles. They are, for the most part, cool-blooded. The passionate type is rare. But they are faithful and kindly and forgiving; they have often better heads for business than their husbands, and their children adore them.

Woman's Influence in Irish Life

It is a pity that the system of arranging marriages on a basis of bargaining for so much money or land on either side keeps many who would make the best of wives and mothers from finding mates. Here, again, the common ancestry of the Irish and the French has led to the prevalence of the same custom in both countries. In both, too, there exists an alternative occupation to marriage for a number of women—the convent. Irish nuns are famed all over the world, not alone for their piety, but for their resourcefulness, their ability as teachers, their skill in government when they are advanced to high positions of responsibility. It



SMOKING THE PIPE OF REMEMBRANCE ON A LONE TOMB OF WIND-SWEPT INISHMAAN

Bracken and cow-parsley and long, rank grass strive in tangled profusion to efface this rough stone monument to old mortality, where sleeps some bygone islander. Seated on the rugged slab is a relative who has been attending a funeral near by. Having been presented, according to Aran Island custom, with a clay pipe by the relations of the just-buried man, the recipient goes to the grave of an ancestor and smokes his present, the blue tobacco fumes going up, like incense, to old memories

Photo, A. W. Cutler



SHIRT-SLEEVED MEN AND RED-HOODED WOMEN IN A FUNERAL PROCESSION ON INISHMAAN

Over the desolate landscape the ground is covered with stones piled together into walls more for the sake of collecting them and leaving some space for cultivation than for reasons of enclosure. In the foreground of this unkindly scene peasants are going to the Aharla, or burial ground, for the funeral of an islander. There is a custom among these peasants of going, not to the new grave but to the graves of their own departed, where they kneel and set up a mournful keening

Photo, A. W. Cutler

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is mainly the women in Ireland, as elsewhere, who have kept up the authority of the priests. How forcible that still is can only be appreciated by those who have lived in small Irish towns and villages. Very often the parish priest is the only person of education or experience of the world in a village, even in a district. It is natural that his influence should be strong.

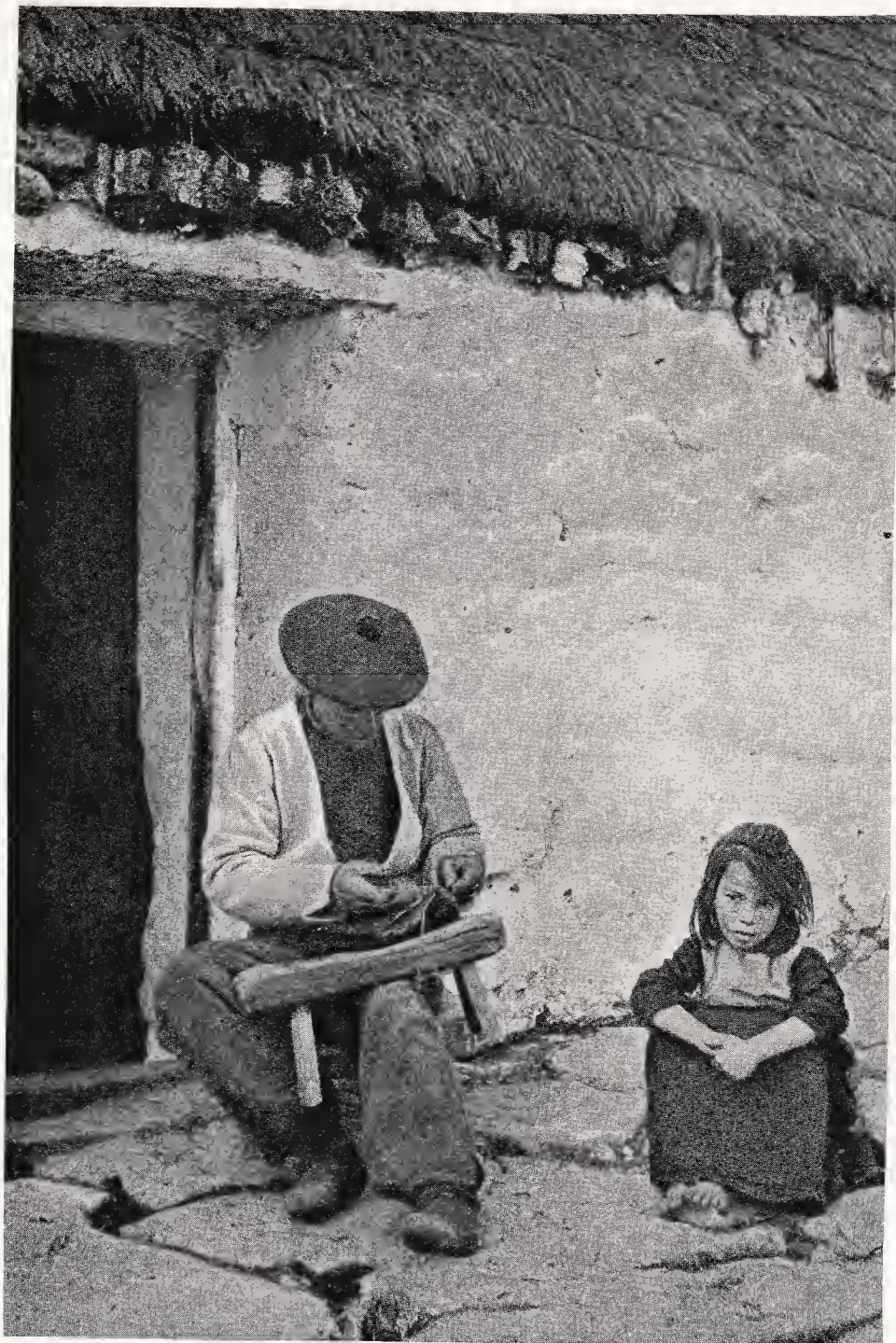
On the whole it is exercised with good results, though it can hardly be questioned that much more might have been done to educate the Irish peasantry if the Church had been interested in the matter, or that drink would be less of a curse if the priesthood generally had followed the lead of

Father Mathew, the apostle of temperance. In both these directions the unfortunate effects of the efforts to anglicise can be traced. Drinking was increased and made more harmful by the numberless illicit stills which were set up, largely out of bravado, to cheat the Government, and which distilled the most horrible stuff. The national schools were used for some time as instruments for the attempt to crush the national spirit. The school books were written from the purely English point of view. The efforts failed, as all others have done. "Ireland a nation" is a faith that has stood against every kind of destructive agency, and has grown stronger, instead of weaker, the more fiercely it was assailed.



CORACLES THAT CAN CARRY TWO MEN AND THAT A BOY CAN CARRY
Though many types of boats have evolved, flourished for a time, and then been replaced, the coracle, which Caesar described, and even adopted in his Iberian campaign, has remained practically unchanged in a thousand years. Made of split birch and a canvas skin, it is still used for fishing in the rapid-running rivers of West Ireland. It is the most portable of craft, as can be seen in the photograph

Photo, A. W. Cutler



HOME-MADE FOOTGEAR OF THE ARAN ISLANDERS

On the islands off the mouth of Galway Bay a special kind of footgear has been developed for negotiating the slabs of limestone with which the land is covered. Called the pampootie, it is contrived of raw cowhide, and in the photograph, taken on Inishmaan, an islander is seen making himself a pair of these novel shoes, what time a wild-haired daughter of the isle sits patiently by

Photo, A. W. Cutler



WENDING HER HOMEWARD WAY DOWN A WILD VALLEY ROAD OF ACHILL ISLAND.

Through this grassy vale almost innocent of habitation the pony plods along under his double burden of loaded baskets and black-cloaked colleen. The hills, beyond the wide sweep of distance, darkening under the advance of night, rise gradually all round, helping to shut out the last of the day; meanwhile heavy clouds loom up from the Atlantic, holding the promise of wind and cold rain. Achill Island, an outpost of the mainland, lies off Mayo's broken seaboard on the north-west coast

Photo, A. W. Cutler

Ireland

II. Its Racial & Political History

By Stephen Gwynn

Author of "A History of Ireland," etc.

IRELAND from the earliest times of which we have any knowledge was inhabited by a mixed race. The Gaels, coming from the north of France or the Rhine countries, conquered it three or four centuries before Christ. The earlier inhabitants, whose work survives in megalithic monuments and in objects of wrought bronze, were reduced by them to servitude, and continued to exist for many centuries as distinct communities under tribute. Among them were the Picts. But though in Britain the Pictish speech survived till the time of Bede, we have no record of any language but Gaelic spoken in Ireland.

The Gaelic organization was tribal. The earliest cycle of Gaelic literature shows us a strong centre of rule at Armagh, another at Cruachan in county Roscommon. The country was so densely wooded that tracts had to be cleared for cultivation, and all building was done with wood, walls being of wattle and daub. But there was no town life; the seats of power were little more than permanent camps. Literature and keeping of records appear to have been highly developed through the institution of bards specially trained to memorise.

Ireland was known early to the Greeks and Romans; but it was never reached by Roman conquest. Its first important contact with Roman civilization came on the introduction of Christianity early in the fifth century.

By this time a central power had grown up in the country. The kings of Connaught had secured control of the central plain, and had established rule at Tara, in Meath. Cormac MacArt, who conquered Tara, probably created the institution of the High Kingship, under which the king who ruled in Tara was entitled to tribute from all other kings in Ireland. He appears to have

possessed a standing army. In his time there existed the Fianna, a body of highly-trained fighting men, whose duty was to make war on the king's enemies in Ireland and to protect the coasts against invasion. Their leader was Finn MacCool.

A cycle of epic story centres about this force in the time of Cormac MacArt, as the earlier cycle about the heroes of the Red Branch in the reign of Conachar MacNessa at Armagh. The warriors of the earlier cycle, of whom Cuchulain is the Achilles, were chariot-fighters; the date assigned is about the lifetime of Christ. The Fianna, in English speech the Fenians, three centuries later, were foot soldiers. According to the chronicles the Fianna mutinied, and were destroyed in battle by Cormac MacArt's son and successor.



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There was hereafter no regular army in Ireland; it was a country of warriors, not of soldiers. But the High Kingship increased in strength. Leinster was under tribute to Tara; Ulster was gradually subdued, and sons of the famous King Niall of the Nine Hostages established a principality in the extreme north, with its stronghold at Aileach, between Lough Swilly and Lough Foyle. The descendants of this king held the High Kingship for six centuries. But a singular usage grew up by which the sovereignty passed alternately between the southern branch of the Hy Neill (Niall's descendants) ruling in Meath, and the northern, who ruled at Aileach.

S. Patrick's Conversion of Ireland

Niall and his successors lived when the Roman Empire was being finally broken up, and they helped in the pillage. Niall was killed in the English Channel on board his own ship in 404; the next High King, Dathi, was struck by lightning when making war in southern France. Naturally, the British possessions of Rome were much harassed by these Scoti, as the Romans called the Irish.

In one raid a British youth, son of the deacon Calpurnius, was carried off, and sold into slavery. In his captivity he experienced spiritual conversion, and was filled with the desire to Christianise his captors. Having escaped, he took the name Patricius, and, after long training in France, was sent to Ireland in charge of a mission to the scattered Christians already existing there. Within thirty years from 432 he completed the conversion of the island, sweeping away the whole Druid organization, strong in Ireland as in all other Celtic countries. But he won to his side the whole native institution of traditional learning and poetry, accepting in so far as it could be reconciled to Christianity all the native law.

Scholars, Saints and Apostles

The High King Laoghaire, though he did not embrace Christianity, employed Patrick and his fellow missionaries to assist in drawing up a written code. Wherever the saint went he brought the use of Latin letters and the Latin tongue. These were then the keys to knowledge and to civilization.

Patrick made Ireland part of Christendom, yet it remained very distinct. Throughout the Roman world Christian organization was based on the municipal system. In Ireland, where there was no town life, Patrick adapted it to the tribal organization, and bishoprics were enormously multiplied, so that the episcopal office came to be of little account. The new Church grouped itself about

individuals of special sanctity who settled generally in some desert locality, such as the isles of Aran, or Clonmacnoise among vast bogs by the Shannon; and communities gathered about these saints, and grew to be centres of study as well as of religion.

Men with aptitude were employed to copy manuscripts, a beautiful art of penmanship developed, and Ireland became a manufactory and store of books while the whole apparatus of learning was being destroyed elsewhere in Europe. Armagh, which S. Patrick established as the central ecclesiastical settlement of Ireland, grew into a university with thousands of students, who came from all parts of Ireland and also "in fleets" from Britain, and even from the Continent. Alfrid King of Northumbria, and Dagobert II. of France were trained in Ireland.

There was also a great missionary movement. S. Columba was its pioneer. Like most of the leading saints, he was a noble. A branch of his kindred, the northern Hy Neill, had in 470 founded a colony on the Scottish coast destined to develop into the kingdom of Scotland. From them the saint got a grant of the island of Iona, and founded there in 563 a monastery with a mission to the Picts.

Scandinavian Raiders and Traders

Its work was carried on by Irish monks, and in the seventh century appeal was made to Iona to undertake conversion of the Saxon. Aidan, sent from Iona, founded Lindisfarne in Northumbria, with such results that, in Lightfoot's words, "Augustine was the apostle of Kent, but Aidan was the apostle of England."

To the Continent also Irish monks carried not only religion but learning; the trace of their foundations is found in Italy, Switzerland, Germany, and France. Ferghail, or Virgil, the Geometer, taught about 750 at Salzburg, as he had taught in Ireland, that the earth was a sphere and that antipodes existed. Alcuin, the Northumbrian, chief adviser to Charlemagne, was trained in Ireland, and from Charlemagne's court corresponded with Colgu, chief professor at Clonmacnoise.

This period, perhaps the most important in Ireland's history, was ended by the inroads of Scandinavian seamen. The Norse conquest in Ireland was much less complete than in England or France, but, beginning with sporadic descents on the coast, they established permanent posts along the east and south of Ireland. At no time in their history, at all events from S. Patrick's coming onward, were the Irish a seafaring people; and the Norse came trading as well as raiding. They introduced also for the first time the life of towns. No Irish town is of Gaelic origin, though some are on the site of

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Gaelic ecclesiastical communities. Dublin, Wicklow, Arklow, Wexford, Waterford, Cork, and Limerick are all Danish foundations; Kilkenny and Galway, Norman or English; Belfast and Derry (Londonderry) only began to be towns after Gaelic rule in Ireland was destroyed.

From their seaports the Norse or Danes (both peoples were represented) ravaged the country terribly, and destroyed the monastic seats of culture and learning. Yet a certain degree of fusion went on, especially between Dublin and the Irish of Leinster. After the battle of Brunanburg the Danes, being completely driven from power in England, began to attempt a complete conquest of Ireland. Dublin was now the centre of a Scandinavian kingdom which included the Isle of Man, portion of the Scottish coast, the Hebrides, Orkney, and Shetland.

Irish Schism England's Opportunity

But Irish resistance developed strongly from two centres. Malachy the Great, King of Meath and High King of Ireland, defeated the Danes of Dublin and rescued a host of enslaved Irish; ten years earlier, the King of Thomond, that is north-west Munster, had destroyed an army of the Danes of Limerick and captured their town. Brian, the hero of this victory, shortly after became King of Thomond and, soon growing supreme in Munster, challenged Malachy's power. At the close of the century the two combined to defeat the Danes of Dublin, allied with the Leinstermen; but in 1002 Brian forced Malachy to submit, was proclaimed High King, and for twelve years exercised real sovereignty over Ireland. In 1014 Danish forces with Irish allies made a last great effort at conquest; they were defeated at Clontarf, but after a desperate battle, in which Brian, his son, and his grandson were slain.

Brian had destroyed the traditional sovereignty of the Hy Neill; he was regarded as a usurper, and the power created by him did not last. For 150 years the sovereignty was disputed, till in 1166 Rory O'Connor, King of Connaught, was proclaimed High King without opposition. He used his power to banish Dermot MacMurrough, King of Leinster, who sought aid from Henry II. This great ruler had from the first thought of conquering Ireland, and had obtained a Bull from the Pope justifying him. He now authorised any of his subjects to assist MacMurrough.

Richard, Earl of Clare, known as Strongbow, promised help. The first expedition was only some 200 men, but their armament and skill made them the equivalent of European troops of to-day among native tribes in Africa; they captured the Danish town of Wexford,

and, joining an Irish force under Dermot MacMurrough, restored the king to his former position. In 1169 a large force under Strongbow himself landed near Waterford and carried the place by assault, and in the captured Danish city Strongbow was solemnly married to Aoife, or Eva, daughter of MacMurrough, with whose hand he received promise of succession to the kingdom of Leinster.

Strongbow's Conquest of the Island

The combined Norman and Irish forces then marched north to Dublin. A great Irish host was mustered under Rory O'Connor to resist them, but failed; Dublin fell into their hands. Shortly after MacMurrough died, and Strongbow, in breach of all Irish custom, became King of Leinster.

Henry now asserted his overlordship, and having received complete submission from Strongbow, came to Waterford with a great fleet, moved gradually to Dublin, and established himself there for the winter. He returned to England in the spring, leaving his barons to carry on the work of conquest, which they did by a widespread process of building castles at strategic points—a proceeding new to the Irish. In 1175 was signed the Treaty of Windsor, by which Rory O'Connor recognized Henry as overlord, and was in return recognized as High King. But Leinster, together with Dublin, Wexford, and Waterford, were specially excluded from his jurisdiction and placed directly under the English Crown.

Initial Mistakes of English Policy

Essentially, however, the conquest remained ineffectual because the conquerors refused to admit the conquered to rights of citizenship, and sought to destroy the laws under which the Irish lived without affording them the protection of their own. They persistently regarded the Irish as "natives," people of an inferior stock, not fitted for equality. Yet at the same time they intermarried, and by a continuous process Irish blood, Irish speech, and Irish customs spread themselves among the invaders and their descendants. This fusion, which had been encouraged in England, was resisted by all the power of the State. Edicts were passed to prohibit the use of Irish speech, Irish costume, Irish courts of law in the English settled territories; they were unavailing, but they kept wounds open. Briefly, it was the policy of England to claim all native Irishmen as subjects, yet to regard them all as enemies.

In the opening of the fourteenth century Edward Bruce, invited by the Irish princes, came to Ireland with an army of Scottish Gaels in 1315 and was accepted as King; his campaign was



THREE FISHERS OF ARAN COME BACK FROM THE WEST

Herring and mackerel abound off the west coast of Ireland, though the fishing industry has not been so sedulously cultivated as the resources of the Atlantic would have seemed to warrant. In the Aran Islands the inhabitants were handicapped by a dearth of suitable boats, having to rely on currachs and small open boats, so that the scope of the available fishing grounds was limited by the size of the craft and the state of the weather. The Congested Districts Board, however, turned their attention to the problem and established facilities for curing

Photo, A. W. Cutler

brilliantly successful. But after three years of war, in which Ireland was devastated, Bruce was slain. He had weakened English rule, but had not liberated Ireland. From this period onward Ireland passed more and more into the control of certain great earls, descended from the conquerors, yet become Irish rather than English.

The De Burgos, who before Bruce's coming were paramount, shook off English allegiance completely, and as MacWilliam Burkes ruled most of Connaught. Power, however, passed to the Earls of Desmond and Kildare, both descended from Maurice FitzGerald, one of the original band of invaders. The Geraldines of Desmond ruled Munster; the Geraldines of Kildare, with their seat at Maynooth, a few hours ride from Dublin, had less independence but more influence over the government. Between these two potentates lay the Earls of Ormonde, whose seat was at Kilkenny.

New Troubles Brought by the Reformation

By the end of the fifteenth century the Desmonds had become almost independent, while the Earls of Kildare were continuously the king's representatives and held great authority, reinforced by alliances with the leading Irish princes. The Pale, as that part of Ireland governed directly from Dublin was termed, had shrunk greatly.

With the growth of an absolute monarchy, which relied on ministers, not on vassals, the position of these Irish earls grew precarious. Three successive Kildares as deputies openly disregarded the laws which enjoined separation between the races. Finally, in 1534, the Earl of Kildare was impeached and brought to London to answer certain accusations; he left his son, a young man known as Silken Thomas, in his place; on rumour of Kildare's execution Silken Thomas went into revolt, and the rebellion was ended with his execution and that of all accessible males of the line. Yet after this Henry VIII.'s Lord Deputy, St. Leger, succeeded in bringing it to pass that all the Irish princes agreed to admit Henry's sovereignty, surrender their lordships, and accept titles at his hand. Nearly all attended a Parliament held in Dublin in 1541.

The conquest of Ireland may be said to have been completed at this point, after 370 years, most of the Gaelic rulers being left in occupation of their territories. There were still great difficulties, for under English law succession to title was by lineal descent; under Irish, the clan chose its ruler from among the adult men of a family group. The transition might have been effected, and was effected in Thomond, but a new dividing issue came

with the Reformation, which in England had sprung from a popular movement; in Ireland it was simply known as an order from the English Court. The counter-reformation, headed by the Jesuits, took strong hold and was inevitably allied with a crusade against English rule. Henceforward, Continental Catholic powers sought to strike at England in Ireland, and the Irish became doubly detested as the allies of Spain.

Conquest by Plantation and Starvation

Yet it was under the Catholic Queen Mary that England made a beginning in Ireland of the policy of plantation—that is, of driving out the Irish and replacing them by English—which was pursued with increasing savagery for more than a hundred years. All natives were expelled from Leix and Offaly, the region afterwards known as King's County and Queen's County; the process of extermination lasted through Elizabeth's reign. After the rebellion of the Earl of Desmond, virtually all Waterford, Cork, and Kerry were declared forfeit and distributed to English settlers, who undertook to plant the land with Englishmen.

Yet this Munster plantation was shortly after blotted out in the great war in which Hugh O'Neill, Earl of Tyrone, and Hugh O'Donnell, chief of Tyrconnell, overran all Ireland outside the walled towns. A considerable force of Spaniards landing at Kinsale to reinforce them in 1601 brought English rule into great danger; but the English won the battle of Kinsale. After prolonged resistance Hugh O'Neill surrendered before he knew of Elizabeth's death. Thus under Elizabeth the conquest of Ireland was made absolute. The main instrument of victory was famine produced by the destruction of all crops.

Persecution under Cromwell

James I. found Ireland prostrate, and a policy of conciliation was at first pursued. O'Donnell's brother was created Earl of Tyrconnell; O'Neill retained his earldom of Tyrone. But the greed for confiscations had been kindled, and accusations were brought against the two earls; fearing arrest, they fled, and the whole of their territory was declared forfeit. Then began the plantation of Ulster, carried out chiefly by Scots. Only the mountains and bogs were left to the natives.

When civil strife broke out in England, Ulster rose in 1641; there was a general expulsion of the planters. It is estimated that some ten thousand Protestants were killed. The authorities in command in Dublin used fearful reprisals, as also did the Scots in eastern Ulster. In the twelve years' war that followed the most distinguished figure was Owen Roe O'Neill



SIX OF IRELAND'S YOUNGER GENERATION OBEYING THE COMMAND TO LOOK PLEASANT

It must be rare to meet anywhere such a galaxy of grins as this. The shy little maid on the left, with her white shawl and bare feet, has summoned the courage for a covert smile; her neighbour, whose tam-o'-shanter was evidently made for wider brows, beams frankly; the next two are in a state of hardly-suppressed mirth, while the last boy makes no doubt about it. Finally comes the father with the smallest of this group that radiates homespun and happiness

Photo, A. W. Cutler

of the Tyrone house, who had already gained fame as a soldier in Flanders. But his genius failed to keep united the discordant elements.

Gaels and Anglo-Irish Catholics were both represented in the Catholic Confederation, whose assembly sat at Kilkenny. All parties in the Confederation represented themselves as acting for King Charles. When the Commonwealth was victorious Cromwell came to Ireland. Owen Roe was dead of illness, and the brutal measures which Cromwell adopted did not prevent the prolongation of resistance for two years more. At last the struggle ended, and the Commonwealth decreed that all Catholic Irish should be driven into the barren province of Connaught. The transference of an entire population proved impossible, but all Catholic property was confiscated.

While resettlement was still in progress the Restoration came, but except for a few individual landlords no Catholics were restored to their lands; the English Parliament confirmed Cromwell's policy in broad outline. Under Charles II. the Catholic religion, which had been completely persecuted by Cromwell, enjoyed a degree of toleration. James II., a Catholic, proceeded to reverse the policy of penalising his own religion, and sent Tyconnell, a Catholic viceroy, to bring Ireland generally into Catholic hands. When the Revolution came, Catholic Ireland sided with James, but in the north the Ulster Protestants held Derry and Enniskillen.

Tyranny of the Penal Laws

A Parliament held in Dublin proceeded to reverse the confiscations of Cromwell's time and restore lands to their previous owners. Its laws decreed toleration for all creeds and allocation of tithes to the church of those who paid them. But none of this legislation took effect. William landed in Ulster and routed the inferior army of James on the Boyne. James fled, but the struggle was prolonged for two years, Louis XIV. reinforcing the Irish with troops and munitions. The battle of Aughrim was decisive, but Sarsfield, the ablest Irish leader, fell back on Limerick with a strong force, and further help from France was expected. A treaty was signed guaranteeing to Catholics who surrendered that they should not be disturbed in possession of their lands, and that all Catholics should enjoy such freedom as in the reign of Charles II. Soldiers were allowed if they chose to take service in France; and Sarsfield, with 11,000 men, left the country. The treaty was at once broken.

Catholics, who included practically all the old inhabitants of the island and a majority of the Anglo-Irish settled before

the time of the Stuarts, were now, save for a few hundred persons, landless men and disarmed. The population had been reduced till it was little more than a million: a great immigration of Scots into Ulster increased the number of Protestants, so that the Catholics ceased entirely to be formidable. A system of penal laws was constructed by degrees, designed to make them poor and keep them poor, to prevent their acquiring land, to deny them education unless they abandoned their religion. Generally they were reduced to the condition of helots.

Fight for Freedom of Irish Trade

Most of the penal laws were passed by the Irish Parliament, which had existed since the beginning of the fourteenth century, but which had always represented only the settlers, and now represented only the Episcopalian Protestants. It was by origin co-ordinate with that of England; but by laws passed, repealed, and passed again, under pressure from the English Government, it had conceded to the English Privy Council the right to veto or alter any law proposed in Ireland; also, the English Parliament claimed the right to bind Ireland by its own legislation.

Through these powers the English Government, from the reign of William III. onwards, passed a system of legislation, which debarred Irish manufacturers from competing in any respect with those of Great Britain. From the reign of George III. onwards the Irish Parliament showed increasing resentment of this interference. When America rebelled, Protestant Ireland showed much sympathy for it; finally, in 1779, the coasts being threatened by French privateers and no force being available to defend them, volunteers were raised; the force became very powerful, and, moved by the example of America, demanded freedom for Irish trade. It was conceded in 1779.

Union and Catholic Emancipation

The demand was pushed farther and, in 1782, under threat of rebellion, Ireland received for its Parliament complete freedom from control. This was still, however, a Parliament solely for one-tenth of the population; attempts supported by Grattan to give equal freedom to Catholics and Dissenters failed; the French Revolution affected all minds, and in 1798 a rising organized by Wolfe Tone broke out. Help from France came late, but there was much bloodshed; the Protestant Parliament, fearing for its ascendancy and for the title of Protestants to confiscated lands, agreed, after much bribery, to pass an Act of Union in 1800.

Since then the ascendancy has been gradually destroyed, but by demoralising methods. Daniel O'Connell first succeeded

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in uniting the Catholic population as a political force, and in 1829 Catholic emancipation, which had been persistently refused to argument, was conceded to avoid civil war. But in 1843, when O'Connell tried to carry Repeal of the Union by the same threat, force was opposed to him and he yielded. A section of his following considered that he should have risked rebellion, and thenceforward there were two sections of Nationalist Ireland, one advocating, one rejecting, the use of physical force.



NOT SO OLD AS HER CLOAK

Blue cloaks serve for both hat and coat in West Cork, and are passed on from mother to daughter until the generations have outlasted the fabric

Photo, Rt. Hon. F. S. Wrench

The main event of Irish history in the nineteenth century was the great famine. Multitudes of Irish cottiers had no food but the potato. In 1845 the potato crop failed, and failed for four years in succession. The population fell from eight and a quarter millions in 1845 to six and a half millions in 1851. About a million had died, the rest had emigrated. From this point onward Ireland's population decreased rapidly, till by 1900 it was lower than in 1800; and in the United States an Irish population grew up, even more hostile to England than that in Ireland.

The abortive insurrection headed by Smith O'Brien in 1848 did not for long discourage rebellion, and men who had been concerned in it founded the Fenian organization in Ireland and America. Their attempt at a rising in 1867 was futile, but combined with certain acts of violence in Great Britain it drew attention to Irish affairs, and was followed by Mr. Gladstone's Act, which disestablished the Irish Church—though that institution was

guaranteed by the Act of Union. His Land Act of 1870 recognized certain limitations of the landlord's power of eviction, which had been unsparingly used.

In 1876 Charles Stuart Parnell, elected to Parliament, began a policy of obstruction which threatened to block all business until Ireland's demand for self-government was attained. He linked this policy to one of agrarian agitation in Ireland, and by the help of Michael Davitt induced the Fenians to combine with those who regarded physical force as useless. After violent disorder and coercive measures in Ireland, the Land Act of 1881 was passed which established dual ownership by decreeing that all rents should be fixed by a legal tribunal, and that no tenant should be ejected while he paid the rent so fixed. This principle was altered later, as Parnell had desired, to that of State-aided land purchase, through which the British Government undertook to buy out those who had ruled Ireland under the Union.

Gladstone's first attempt to carry Home Rule through Parliament in 1886 failed, and Parnell's career, broken by a divorce case, ended by early death. But four-fifths of the Irish representation at all elections was for Home Rule, and by an Act of 1898 all local government was conceded to elective bodies. Ireland was still governed from Westminster, but the property and the power had passed back to the descendants of the dispossessed.

The first real obstacle to carrying Home Rule was the opposition of the House of Lords. This was removed by the Parliament Act carried in 1911. In 1912 a Home Rule Bill was introduced and carried through the Commons by a large majority. Protestant Ulster, the last line of defence, now made preparations to resist by force, and was encouraged by the English Tory party. This led to a counter organization of volunteers on the Nationalist side. In 1914 the Bill had passed the Commons for its third time when the Great War broke out.

Redmond, the Irish leader, pledged Ireland's support; the Home Rule Bill was passed into an Act on condition that it should not operate till a year after the war ended, and that Ulster should not be "coerced." Many thousand Irish Nationalists fulfilled Redmond's pledge by entering the Army, but a section of the volunteers split off and, as Germany's success increased, grew more menacing. A rising was planned for Easter, 1916; the German ship bringing arms was captured and attempts were made to stop the rising; but a body in Dublin, headed by Patrick Pearse, seized the Post Office and other points, and proclaimed the Irish Republic; after several days' fighting the rebellion was crushed. It was generally unpopular; but the execution of fifteen

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prisoners turned feeling the other way. Men in the Government of that day were known to have been deeply concerned in Ulster's preparations and even acts of rebellion.

The feeling gradually spread, and finally, when an attempt was made to apply conscription to Ireland, the whole country outside of Protestant Ulster became anti-British. At the general election after the Armistice in 1918, 73 members out of 103 were returned under pledge to go no more to Westminster and to support an Irish Republic. This body assembled in Dublin and, holding its proceedings in Irish, declared itself to be Dáil Éireann, the Parliament of Ireland, and elected a ministry with Mr. de Valera as President.

The British Government did not at first interfere. But Dáil Éireann issued orders and enforced them; policemen who interfered with this process were shot, and so conflict began which developed into a sort of guerrilla war of which there had been many previous examples in Irish history under the Union. In 1920 the Government attempted to quell it by enlisting a special police force from ex-soldiers, and employing them to dragoon neighbourhoods where violence was committed and conviction could not be obtained. But English public opinion turned against this, and as an alternative to complete concession or to a campaign of reconquest, Mr. Lloyd George, in July, 1921, offered terms of self-government similar to those enjoyed by the Dominions.

Abolition of the Union

After long parleying, a treaty was signed by representatives of the British Cabinet and representatives of Dáil Éireann, which abolished the Act of Union completely and gave Ireland complete legislative and fiscal freedom, with power to raise and

control her own military forces, but insisted that Ireland should remain within the British Empire as the Irish Free State; and that the six counties of Northern Ireland should have power by vote of their local Parliament, established in 1920, to remain separate.

The treaty was generally accepted in Ireland, but Mr. de Valera repudiated it, and it was only carried in the Dáil by seven votes. De Valera resigned, Arthur Griffith replaced him as President, and a Provisional Government was formed with Michael Collins at its head. The British forces began their evacuation of the country, the old police force was disbanded, and the transfer of authority proceeded. But mutiny broke out in the ranks of the Irish Republican forces, and civil war followed.

The Free State and Ulster

Before order was fully restored in Dublin, Griffith died; and a few days later Collins was killed in a skirmish in county Cork. But the open resistance to the National troops was steadily got under, and Dáil Éireann met to appoint ministries and frame a constitution. Mr. William Cosgrave was chosen President. By Dec. 6, 1922, the Constitution adopted by the Dáil had been adopted also by the British Parliament. An Upper Chamber, the Senate of sixty members, was chosen; and for the first Governor-General, Mr. T. M. Healy, a prominent figure in the Land League of Parnell's day, was appointed.

The parliament of Northern Ireland, immediately after the passing of the Constitution, used the power given under the treaty to vote itself a separate State, having a distinct status, governed partly from Westminster and partly through its own parliament.

IRELAND: FACTS AND FIGURES

The Country

Second largest island of the British archipelago. Area, 32,586 square miles; greatest length, 302 miles; average breadth, 110 miles. Divided since April 1, 1922, into the Irish Free State and North Ireland (or Ulster). Geographical divisions: Four provinces of Ulster, Leinster, Munster, and Connaught, subdivided into thirty-two counties, twenty-six in the South, and six in the North. Estimated total population, 4,390,200 (South, 3,139,690; North, 1,250,500).

Government and Constitution

By the Government of Ireland Act of 1920, Parliaments were established for North and South. Under the Irish Free State Agreement Act of 1922 the Government of the Irish Free State has all the powers of the Dominion of Canada in relation to the Empire. Powers of Parliament and Government of Northern Ireland (parliamentary counties of Antrim, Down, Armagh, Fermanagh, Londonderry, and Tyrone, and parliamentary boroughs of Belfast and Londonderry) wholly domestic.

Commerce and Industries

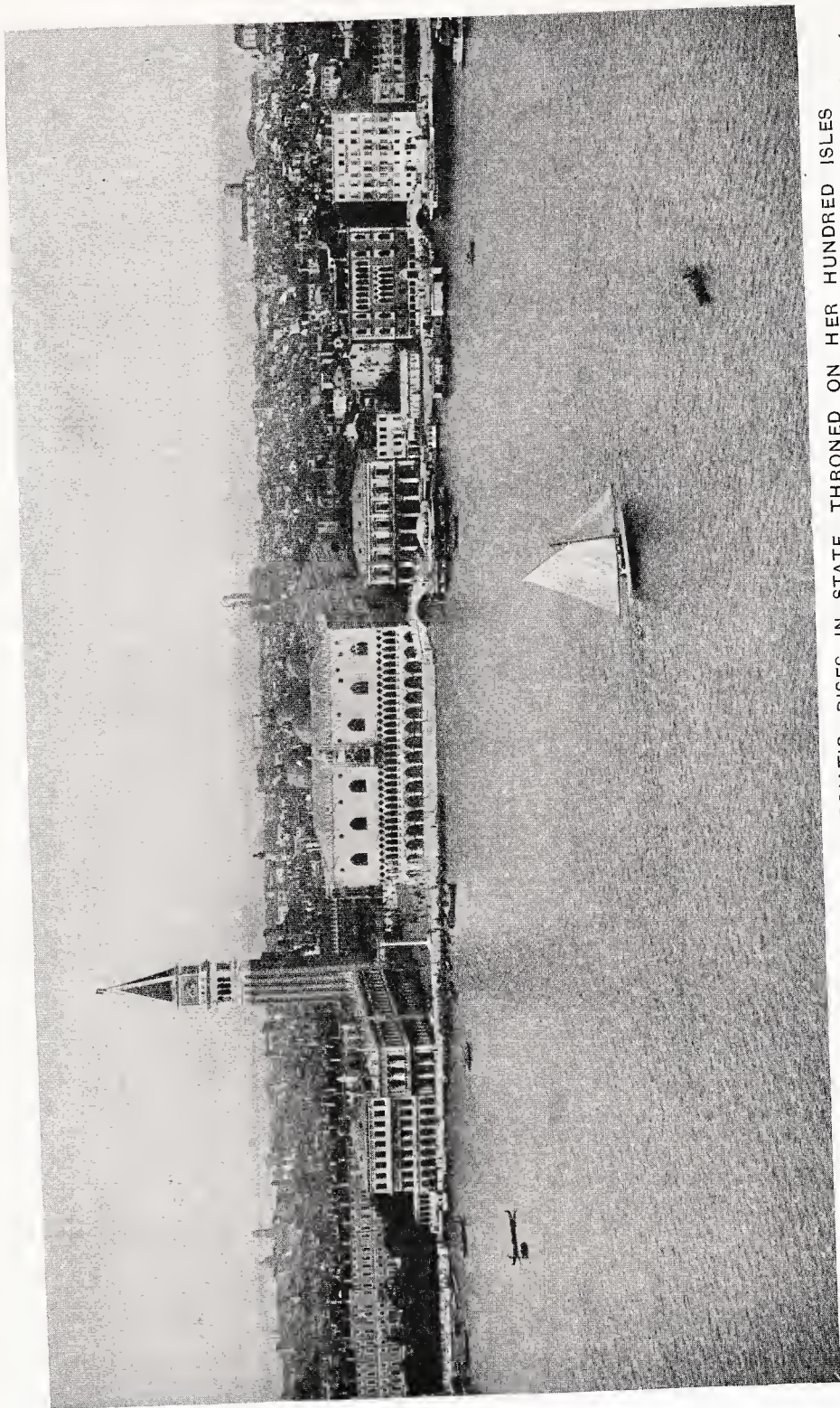
In the South occupations are largely agricultural, oats, flax, potatoes, hay, butter-making, pig-breeding, horse-breeding being carried on. Cottage spinning encouraged. Brewing important in Dublin, Cork, Dundalk; distilling in Dublin, Belfast, and Cork. Great linen and shipbuilding industries centred in Belfast. Sea fisheries (mackerel and herring chiefly) fluctuate. Coal is worked in Kilkenny and Tyrone.

Communications

Chief railways: Great Southern and Western, 1,130 miles; Great Northern, 561 miles; Midland Great Western, 516 miles. Several smaller lines and light railways; also 848 miles of canals and canalised waterways. River Shannon navigable for over 140 miles.

Chief Towns

Belfast (population 393,000), Cork (76,673), Dublin (399,000), Galway (13,250), Kilkenny (10,500), Limerick (47,000), Londonderry (41,000), Tralee (10,300), Waterford (28,900).



WHERE VENICE: THE QUEEN OF THE ADRIATIC, RISES IN STATE, THRONED ON HER HUNDRED ISLES
Venice, the glorious Republic which in past centuries engaged in incessant conflict with her rival, Genoa, for the sovereignty of the Mediterranean, is situated at the head of the Adriatic. Built mainly on piles in the Venetian Lagoon, the city differs from all other European cities in that—instead of streets—it has canals and water-passages, on which graceful gondolas glide and in which are reflected magnificent creations of architecture that are so many poems in stone

Photo, Donald McLeish